THE CHURCHMAN.

THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 *Tim.* iii. 15.

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For the Churchman.

And it came to pass, that at midnight the LORD smote all the first-born in the land of Egypt, from the first-born of Pharaoh that sat on his throne, to the first-born of the captive that was in the dungeon.—*Exod.* xii. 29.

It came—it came—that fearful night,
That night of blood and wo:
Now, boasting Egypt, where's thy might?
JEHOVAH is thy foe!
Vain is thy monarch's mandate now,
For Israel shall be free;
The chosen seed no more shall bow,
To Egypt's king, the knee:
They shall go forth, a mighty host,
Led by the King of kings;
For those who make the LORD their trust,
He guards beneath his wings.

'T is over! From proud Pharaoh's throne,
I hear a fearful cry;
What can avail that regal crown?
It mocks his agony:
Nor crown, nor sceptre can recall
That first-born from the grave;
The pomp and pride of Egypt, all
Are impotent to save.
The gods! the gods! will they not hear
A nation in its need?
Have wood and stone a list'ning ear?
Dumb idols, can *they* heed?

Be glad, O Israel! and rejoice,
Thy tyrant's power is o'er;
Thy GOD hath heard thy mourning voice,
Thou art enslaved no more.
The morn that naught but misery,
To thine oppressor brought,
Gave hope, and peace, and joy to thee,
Saw thy deliv'rance wrought.
Then speed where Jordan's waters meet,
Where fertile vales expand,
Where goodly scenes the vision greet,—
There is thy promised land.

Oh fairer far than Canaan blest,
Which Jordan's waters lave,
The Christian's promised land of rest,
Salvation's precious wave.
Set free at length from sin's dark thrall,
And destined for the skies,
Believer, hear thy leader's call;
Ardent with hope arise.
What! shall the dazzling joys of earth,
Thy spirit's march control?
Shall the beguiling song of mirth
A moment charm thy soul?

It cannot be, for from on high,
There comes a sweeter strain;
More dazzling joys attract thine eye,—
To them thou wouldst attain.
He who would seek for precious gold,
Disdains the tinsel's glare,
And he to whom heaven's joys unfold,
For earth has not a care.
Thrice happy he! the day will come,
When all his journey o'er,
He shall possess his blissful home,
To wander forth no more. M. L*.

April 6th, 1835.

THE CHURCHMAN.

TEMPERANCE.

THE American Temperance Intelligencer for April contains an able and zealous "appeal in behalf of the Temperance Reformation," by the Rev. Horatio Potter, Rector of St. Peter's Church, Albany. The appeal is one of a series of sermons, preached by the clergy of Albany on the same subject. Although we differ from Mr. Potter in some of the positions which he assumes, we are yet happy to see in him an intelligent and eloquent advocate of the cause which he pleads. We have extracted a few passages, with which we have no doubt the reader will be pleased.

"In every human bosom, all over the world, there is a conflict raging between the intellect and conscience on the one side, and the appetites and passions on the other. In one breast, the moral sentiments, aided by the Spirit of GOD, maintain the ascendancy—in another, the appetites and passions have usurped the government of the man, and degrade him from his lofty rank to the condition of a brute. Such is the condition of our fallen nature. One of these parties may gain the victory, but there is no absolute peace. The vanquished power continues to plot and to struggle, till death closes the scene and confirms the conquest. But even where the appetites and passions are triumphant, the intellect and the conscience hover around them, and do much to hold them in check.

Now we have to complain that ardent spirits take part with the enemy in this conflict. They weaken the authority of the intellect and the conscience, and augment, fearfully, the force of the appetites and passions, and thus secure to them an easy victory. And so, when the moral agent hesitates on the brink of some great crime—and wavers, and resolves, and re-resolves—admonished by his judgment and his conscience, but urged on by his appetites and passions, and when, if left to himself, he would finally decide to do right, *he is induced under the influence of artificial excitement to do wrong.*"

"The great adversary of our race never devised a more cunning or a more potent instrument for effecting our temporal and eternal ruin, than that which is forged in the fires of the distiller, and sent forth to the immediate work of death from the magazine of the wholesale and retail vender! It exhibits the utmost perfection of his art! It is adapted, with infernal skill, to produce, in beings constituted as we are, the greatest possible amount of misery. Its very touch bewilders and stupifies the representative of GOD within us! Its very touch prostrates the sentinel on the watch tower of the soul—gives the supernatural strength and fury of the maniac to the appetites and passions—and converts the man of genius and taste and sensibility and social virtue into a babbling idiot, or into a demon of lust and cruelty. It delivers its victims over to the dominion of an unnatural, a monstrous appetite, through whose influence the whole work of destruction is carried on and completed—an appetite which 'grows by what it feeds on'—which is as insatiate as the wave, and over the first appearance of which angels might weep, and fallen spirits rejoice; an appetite which knows no law, regards no ties, heeds no danger, shrinks from no deed of infamy, shudders at no crime; an appetite which is stronger than the love of wife, or children, or parents—stronger than the love of character, or property, or influence—stronger, even, than the love of life itself—an appetite, in fine, which hurls its miserable slave from the high places of the earth, which tears him from his family, and drives him from the walks of business and honest industry, and sends him, with a diseased, bloated, loathsome body, and a soul of which we dare not speak, to a premature grave and an awful judgment."

"But if you would comprehend the evils of intemperance, you must visit, when you have surveyed these 30,000 graves, the families, to which their tenants belonged! You must seek an interview with the widows and orphans and broken-hearted parents, who remain to drink the cup of trembling to the dregs. You must listen to their story. You must observe their condition. You must hear each one exclaim, in his turn, 'There is no sorrow like unto my sorrow!' and when you have seen and heard all this, you must go forth to our public officers, to the managers of our civil and charitable institutions, and inquire what they have to say of the influence of ardent spirits on the intellectual, moral and social character of man. The police officers and prosecuting attorneys and criminal judges of our country, who embrace men of all parties in politics, and all sects in religion, and all habits of mind, will tell you, with one voice, and the reply will resound from Maine to Georgia, and from the Atlantic Ocean to the western wilds, that *more than four-fifths of all the crimes that come under their cognizance are committed under the influence of alcohol.* This tremendous agent destroys the reason and the conscience of the victim, and inflames his passions, and thus fits him for the work of violence and death. The keepers of our lunatic asylums will inform you, as the result of a rigid examination, that more than one half of their pitiable subjects were, by the acknowledgment of friends, driven to insanity by the use of ardent spirits. The superintendents of our prisons, jails, alms-houses and penitentiaries will tell you that more than four-fifths of their inmates were reduced to their present deplorable condition by habits of intemperance; and they will assure you that more than nine-tenths of all the pauperism in the land must be ascribed to the same cause. Or, if you would observe, in some single institution, the influence of alcohol on the moral and social character of man, go to your own orphan asylum, the favorite institution of your city. Of the ninety-nine children who were in that asylum a few months since, thirty-three had been totally deserted by their own parents. Think of your own children—think of the grief which a separation would cost you, and then judge, from this single fact, of the influence of intemperance on the heart and the conscience. Thirty-three children, out of ninety-nine, utterly and for ever abandoned by their own parents! and seventy-two, out of the same number, brought there by the intemperance of one or both of their parents!"

"*This is no time to be lukewarm, or to despair.* The groans of widows and orphans, which come up from all parts of the land, forbid us to be lukewarm! The 10,000 drunkards who, within five years, have ceased to use intoxicating drink, forbid us to despair! Let it be remembered that the power to roll back the desolating flood of intemperance, is confided to Christians and to temperate men. If they will make themselves heard on this subject—if they will come forward and do their duty, fearlessly and perseveringly, our country will yet be purified. It is just because refined and educated and temperate men, and even Christians smile at the temperance reform, and give their countenance to the traffic, and to the use of intoxicating drinks, that the cause moves not more rapidly. Would that every individual in my hearing would ask himself the solemn question, *What have I done to resist this torrent of death?* In every direction, I hear the voice of weeping and mourning. What have I done to dry up these tears? What pains have I taken—what sacrifice have I made to stay this tremendous plague? What moral courage have I evinced in the stand which I have taken, and in the efforts which I have put forth in behalf of this cause of suffering humanity?"

THE following article is attributed to Patrick Henry Greenleaf, Esq., a member of the Portland Bar, who, as we are informed by the Missionary, has been lately admitted a candidate for Orders, by the Standing Committee of the Diocese of New-Jersey.

ANGELIC EXISTENCES.

"Darkly we move—we press upon the brink,
Haply of viewless worlds, and know it not;
Yes! it may be, that nearer than we think
Are those whom death has parted from our lot.
Fearfully—wondrously—our souls are made—
Let us walk humbly on, but undismay'd."

Of the existence of angelic beings—creatures of Almighty power—few at the present day are inclined to doubt, unless it be they whose creed begins with "I do not believe," and who emulate them of old time, who doubted their own existence. In every age this belief has obtained among men; and from the earliest period to the completion of the sacred canon of Scripture, it universally prevailed in some shape or other, and it has been believed, "*semper, ubique, et ab omnibus.*" "Multitudes of angels, careful of all things done by men, surround the burning throne of GOD," sang the poet Orpheus; and similar expressions of belief, as well in the existence of these beings, as in their agency in the affairs of men, have been used alike by the Pagan philosopher and the Christian theologian. Many of the early fathers of the Christian Church held, that the material and visible world, as well as the immaterial and invisible, was governed by the ministry of angels,—and that to each angel a portion of the ministry was confided. A literary journal is no place for theological disquisition; and I will content myself with merely saying, that the study of this subject will, in my opinion, convince the reader, that the Scriptures plainly reveal the existence of ministering spirits—that the vast space between earth and heaven is not void, but is peopled with intelligences—is a medium of communication between the Sovereign of the universe and his creatures of earth. He will find, that at the creation of the world these morning stars sang together for joy,—angels accompanied the ancient patriarchs in their wanderings—by angels was the law given on Sinai—by angels were the armies of Israel directed in their march—protected in the promised land and shielded from their enemies—by them was the Saviour proclaimed at his birth—comforted in his temptation—strengthened in his passion—testified of at his resurrection—attended at his ascension. What a sublime and beautiful world does this belief open to our view! How interesting does it become to us, who have seen friends or relatives leave this lower world, and enter the unseen world of spiritual existence! Who shall say that there is no connexion, mysterious and fearful, between mortals and the beings of other worlds—no viewless chain, which binds mortal to immortality! I have often dwelt with feelings of intense interest upon the letter of the accomplished and learned Heber to Miss Stow on the death of her brother. "I know not," says he, (indeed who can know?) "whether the spirits of the just are ever permitted to hover over those whom they have loved most tenderly; but if such permission be given,—and who shall say it is impossible?—then must it greatly increase the happiness of the departed, and diminish that painful sense of separation, which even the souls of the righteous may be supposed to feel, if he sees the loved one yet left behind—resigned, patient, hopeful, trusting on the same Cross which was his refuge in the hour of dread, and that Providence to whose care he had fervently and often commended her." And elsewhere he speaks of his fixed belief, grounded on revelation, that the spirits of the departed continue to love their friends and each other in another world. The love which survives the tomb, it has been beautifully said, is one of the noblest attributes of the soul. The grave buries every error and extinguishes every resentment, and from its peaceful bosom spring none but fond regrets and tender recollections. And this everlasting love, this spiritual affection seems to me to be one of those flowers of Eden which we still inherit—one of those pure feelings of the heart, once bathed in the waters of the paradise of GOD, which like fragments of a broken vase—beautiful in themselves—remind us only of the exquisitely beautiful form it once possessed. The love we feel for each other here—the mutual affection which soul bears to soul—is but the commencement of an eternal and purified attachment—here but imperfectly shadowed out. With its clay tenement it leaves whatever taint of earth it possessed, and thus purified, passes the bounds of this lower world, and enters that unseen one, "of which faith is the evidence."

"WHAT'S IN A NAME?"

MUCH!—The Romanist, by a dexterous appropriation to himself of the term "Catholic," much more than by any show of argument that he can raise, makes out, with ignorant hearers, for his branch of it, the claim of being *the* universal Church. A divine of that communion boasted that he had gained a female to his faith, by telling her to go into any street, and ask for "*the* Catholic Church," and they would show her his. Doubtless she was one of those "silly women," of whom St. Paul makes mention. But the illustration shows the inexpediency of allowing to them the name of which they are so ambitious.

It is by a similar perversion that the Unitarian aims at throwing on the orthodox believer the imputation of worshipping three Gods. The deniers of the divinity of JESUS are not a whit more tenacious of the unity of the Godhead, than those who allow and rejoice in it. It is our conviction and our practice, "by the confession of a true faith, to acknowledge the glory of the eternal Trinity," and therefore we are *Trinitarians;* "and in the power of the divine majesty, to worship the Unity," and we are therefore as truly and justly *Unitarians,*—believers, that is to say, in but "ONE living and true GOD," and "that in unity of this Godhead, there be three persons of one substance, power and eternity; the FATHER, the SON, and the HOLY GHOST."

Let things then be called by their right names. The member of the Church of Rome is a Romanist, or a Papist. The denier of the divinity of JESUS CHRIST is an Arian, or a semi-Arian, or a Humanitarian; or, — if he prefer a name of which those who think with him were not always ashamed, — a Socinian. They have no right to names which are not only applied in error, but the use of which perverts the truth. It may be courtesy to allow a man to choose his own appellative. But courtesy is not to be maintained at the expense of principle. Let us call a spade, a spade!—*The Missionary.*

PRIDEAUX AND JAHN, OR OLD AND LATE THEOLOGY.

THE Gambier Observer quotes from a late Review the following spirited remarks.

The impulse which the study of the Hebrew Scriptures has received within a few years in America, had its origin in Germany. It was German books that introduced the new regime, and especially the writings of Gesenius, as presented to the public by Professor Stuart. A natural consequence of this fact was, that in the minds of Hebrew students, the study of that language was associated closely with the name of that distinguished German scholar. Gesenius himself was in the zenith of his reputation, and the extravagant expressions of his worshippers at home, were taken for more than they were worth by his admirers in America. The idea was thus far engendered in the minds of many that Gesenius had, as it were, created the whole science of Hebrew philology. He had, indeed, added a few links to the long chain of improvement upon which a train of sturdy Cyclops had been hammering since the days of David Kimchi. In the eyes of sciolists, these antecedent links were confounded with the new ones which Gesenius had been forging, and the whole massive series was miraculously looked upon as his exclusive property, to the shameful disparagement of all who went before him. Hence it became common to refer all questions of lexicography and grammar to the paramount authority of this one man. This foolish admiration soon extended itself to other kindred works, and as the circle of acquaintance with German books enlarged, one after another was exalted to a like bad eminence. This ignorant idolatry must of necessity excite contempt in the real scholars of the old world; first, because they know how much they are themselves indebted to their predecessors; and secondly, because the worship of particular writers is, among the Germans, periodical. Before one had reached the acme of its paroxysm, the exciting cause had begun to disappear. The fame of Gesenius had begun to wane, and he is at this moment looked upon by many of his ablest countrymen as wholly *antiquist.* Is his real merit therefore lessened? Not at all. His supplemental links are still appended to the chain of improvement, while the skill of younger laborers is appending more. It would be as foolish to deny his merits as it was to over-rate them. But for another reason, this excessive admiration of living German writers must be thought ridiculous in Germany itself. Inferior scholars, even there, adopt the same cant phrases that are current among us. But the leading orientalists of Germany are very far from sharing in the folly. They know too well that they are standing on the shoulders of a race of giants, as they laugh at the pigmies who affect to treat these giants with disdain. The extravagant praises of Gesenius as the inventor of Hebrew grammar, cannot be more absurd in any eyes than those of the grammarian himself; for he knows best how much he is a debtor to those who went before him. What would Rosenmuller think if he were told that his unconscionable extracts from Vitringa, and even from the margin of Michaelis's Bible, are regarded in America as the fresh coinage of his own exhaustless mint? And we need not ask how Tholuck must enjoy himself, on being gravely thanked for classical quotations which he himself had copied, word for word, from older writers. If the muddy stream of traditional quotation were sometimes followed a little nearer to its source, a good deal might be gained on the score of correctness as well as reputation. Mistakes of the same sort, but on a larger scale, have sometimes been occasioned by the mania for translation from the German, a disease engendered by the same ignorance of the past, and the same false estimate of the present, which we have been exposing. The most striking instance is afforded by the laborious English version of Jahn's Hebrew Commonwealth, the best part of which, as the Germans say themselves, is extracted from a work, now obsolete of course, but known in former times by the name of the "Connexion between the Old and New Testaments." The consequence is, that Mr. Stowe employed a large proportion of his time in translating out of Jahn, what Jahn himself translated from Prideaux! Of the triplicate thus presented to our choice, we must confess that we prefer Prideaux himself.

COMMUNICATIONS.

For the Churchman.

NOVA ANGLICANA.

THE PURITANS.

"Old wounds need vinegar as well as oil."
New-England's Memorial, p. 197.

I CANNOT spare time, Mr. Editor, for replying to half the kind critiques which may be showered upon me, but when I am producing effects which, in my most dreamful moments, were never fancied by me, I am constrained, *obiter*, to remark them. My Puritan censor in the New-York Observer is afraid I shall interrupt the harmony which prevails between his friends and the descendants of the Dutch. Really, among all my wildest imaginings I could never have excogitated such a possibility, for my opinion has been (a stranger's ignorance is excusable if I am incorrect) that the points of proximity between the very respectable Dutch Church and our own were much more numerous than between that Church and Puritan meeting-houses.* Some things in the Intelligencer and Churchman (Dutch and Episcopal Church papers) led me to suppose so. And this was any thing but surprising to me. I remembered how the author of the "European Settlements" said "they were watched." I remembered how Mr. Bozman, one of the best of our American historians, said "they had not lived at Amsterdam more than a year, before ambition, through which even angels are said to have fallen, set these 'holy brethren and exiled saints' by the ears." (Hist. of Maryland, p. 200.) I remembered how Chief Justice (I beg pardon, my hope "was father to that thought") Justice Story characterized their consummate selfishness and alienation from all Christians of every name. "The truth of history compels us to admit that from the first settlement down to the charter of William and Mary in 1692, [1691,] in proportion as they gathered internal power, they were less and less disposed to share it with any other Christian sect." (Hist. Disc., p. 51.) I remembered how the people, who doubted the sincerity of their King, and said that a charter, with "a seal as broad as the house-floor," (Hazard, i. 361,) would be good for nothing; also doubted the sincerity of their excellent Dutch friends who allowed them "sweetly to enjoy their Church liberty." I remembered how their writers (New England's Memorial, e. g. pp. 23, 25) had upbraided the Dutch for bribing the Captain of the Mayflower by "fraudulency and contrivance" not to land them near their own settlements, but something more than "a sabbath-day's journey" distant: a tolerable proof, by the way, how much the Dutch loved them, even if the "allegation," as Mr. Bozman calls it, be true. (Hist. Maryland, 209.) I remembered how they assaulted the Dutch with bitter charges almost as soon as they had established their Massachusetts settlement, of "a constant course of opposition, injuries and many hostile affronts." (Hazard, ii. 212.) I remembered how their Anabaptist excommunicates fled to the Dutch for shelter. (Savage's Winthrop, ii. 124.) And lastly, I remembered what tender admonitions in their ostensibly better moods, they offered to their former hospitable entertainers, or their countrymen, it matters little which. Out of "love and affection" they bade them beware how they came too near their precincts—why? Lest the sea-serpent swallow them down whole? No: but lest "peradventure they [their own seamen] will make prize of you if they can." (Mass. Hist. Coll., 1st series, iii. 53.) What an apt illustration of the New-York Observer's commentary on their disposition to forget injuries! They remembered *benefits* so well that because the Dutch in Holland granted them the greatest boon on earth, a free conscience, they, when 3000 miles off, would allow them in return (magnanimous requital!) to catch—not a solitary fish in their broad waters: waters, by the way, which the poor Dutchmen claimed, not by courtesy but by right: a right which they who never came here to make money felt in *conscience* bound to dispute. All this, too, when only a short time after they, with their usual *consistency*, acknowledge their obligations of gratitude. (Mass. Hist. Coll., 1st series, iii. 55.) Everlasting commemoration be the due of such profoundly grateful recollections!

Calling to mind things like this savory series, I never wondered that the Dutch were willing to disburse a few compliments, in order to get rid of their unpromising visitants. Doubtless they had a milder and more gentlemanly way of removing disagreeable associates than had the Puritans. Unlike Endicott and his homogeneous clan, concerning whose tender mercies, says Dr. Bentley, (Mass. Hist. Coll., 1st series, vi. 245,) "they who could not be terrified into silence were not commanded to withdraw, but they were seized and transported as criminals;" unlike these, I say, the Dutch did not *kick* but *bowed* intruders out of doors. I like the Dutch, Mr. Editor, they were largely liberal, as soon as if not sooner than any people in Europe or the world; their honesty (Puritan vituperation to the contrary notwithstanding) and their contentment are proverbial; and steady if they be in adherence to their own notions, they are not remarkable as some have been and still are for languishing and declining when not sustained by what Bozman happily calls "the nourishing dew of persecution;" (Hist. Maryland, 376;) nor for neglecting to take "heed of too great straitness and singularity," in the matter of Christian courtesy as some have done in spite of solemn warning from "assured lovers and friends;" (Mass. Hist. Coll., 1st series, iii. 28;) nor as some have been, and have yet the will to be, for notorious domineering, dictating, proscribing, and even worse things, and then "sanctifying" the whole by that convenient, but most profaned and prostituted word, "*sincerity.*" Sincerity, thinks the New-York Observer, is an excuse for saying, if not doing, any thing to one's neighbor, no matter how ill-timed or unacceptable. Indeed! Let me wonder if the sincerity of a Papist would with that journal be a passport for a good round Trentine anathema, or even exonerate the "bad style" of your correspondent when ripping up the well-sewed secrets of a couple of centuries. Did the sincerity of a late able refuter of a traveller's calumnies against the Church of England procure his remarks a place in that journal's columns? (See Churchman for January 31, 1835.) This unfortunate Observer, Mr. Editor, seems to be suffering as did Leah of old, (Gen. xxix. 17,) and to have grown, perhaps in consequence, amazingly rheumy. He denounces me for want of complaisance, and then, possibly because troubled by his eyes he did not see what a text he was preaching from, broadly insinuates that neither my Episcopal brethren nor myself believe the standards of our Church. If, Mr. Editor, *our* clergy were to say, as has been done again and again of his own standards, and under a solemn examination before a presbytery, that they believed them "only for substance," doubtless this would not be enough for poor unworthy Episcopalians; but the answer must be made to them, as to the brow-beaten remonstrants of 1646, you are not to enjoy the liberty wherewith we are set free. But after all, I am not so thoroughly displeased with my critic's rheum or rheumatism (as either term may suit) as he supposes. I view his spasms with as much self-complacency as does a tired physician the effects of a medicine which has AT LAST begun to do its work on an obstinate constitution. If in my self-defending severity (just such severity as Bancroft (i. 502) says was used by the Puritans, and certainly just such as was used by the *very sincere* William Laud) I have made him smart a little, let me beg him to be "patient in tribulation," for the chastisement may be salutary. I commend to him, while experiencing my prescriptions, Prov. xiii. 24. Old Master Moody,† of most famous pedagogical memory, was accustomed to require the uneasy to read the entire book of Proverbs: I will only advise for him a single verse.

This dissatisfied New-York Observer would fain make me dissatisfied with myself about another supposed error in my opinions, viz. one respecting the *amiability* of our immaculate Leyden Puritans. He is pleased to quote Bradford (*one of themselves*) to endorse them for their good qualities. I always supposed it was not the best, at least the most legal and authorized way to prove a point at issue, to let a man testify in behalf of his own cause; but perhaps your neighbor Observer can see through mazes of the law to which my eyes are incompetent, being rather short-sighted; and, perhaps, if his wishes were gratified, should be more short-sighted still. He has only suggested to me to refer to better evidence on the subject than as yet has been adduced by either of us, and I accordingly recommend his perusal of certain letters from the "assured and loving friends" of the Puritans, addressed to them from England, and containing I know not how many admonitions about the excellence of *concord*, and the necessity of preserving it. (Mass. Hist. Coll., 1st series, iii. pp. 27–76.) In particular, let him read a postscript to one on p. 69, where allusion is made to some of "your Leyden people now come over," in the following "bad style:"—"Verily, their indiscreet carriage here hath so abated my affection for them, as were Mrs. Robinson well over, I would not disburse one penny for the rest." This was from a letter to the Bradford quoted by the New-York Observer, indeed from a letter written by his "unfeigned and ever-loving friend." This is the reception and character awarded to patterns of "perfect harmony." Let me, therefore, kindly advise the writer in that journal to leave the loveliness of Puritan character among those things which are "unattempted yet in prose or rhyme." A little Lethean wash will always be its most effectual purifier. If, however, he be irresistibly tempted to assay its demonstration, I would compassionately remind him that charity begins at home, and that in relation to defence against a suspicion of bad temper, he would be highly excusable in appropriating to *his own wants* the benefit of this comforting maxim. And finally, to say but a word more, your New-York Observer asks, with a most "sincere" show of amazement, if I would discountenance emigration? Oh! no, Mr. Editor, forbid it, that chief among the penates of Puritans—forbid it self-interest! But if one of our western emigrants should undertake with all "sincerity" to assure me that he went into the Great Valley, not to make money, but for the sake of his conscience, and that for his "sincerity" he ought to be "really believed," I might perchance tell him he would find a more gullible listener at the New-York Observer office, and forthwith practise upon him the art of tergiversation.

And now, having descanted episodically, more perhaps than you or your readers will think befitting my purpose, let me come back again to the subject which was in hand during the previous paper. An effort was there made to detail some of the exertions of Episcopalians in Massachusetts to get any thing but Benjamin's portion of that blessed liberty of conscience which the Puritan forefathers came 3000 miles to attain and enjoy. My attempt and intention was to show that there were grounds for such an assertion as was made in view of *documentary* testimony, by David Humphreys,‡ in his "historical account" of the Propagation Society, viz. "great numbers of people, members of the Church of England, have at different times settled there, who thought themselves surely entituled by the very New-England charter, to a liberty of conscience in the worshipping of GOD after their own way. Yet the Independents (it seems) were not of this sentiment, but acted AS AN ESTABLISHMENT." (pp. 38, 39.) The state of things as it existed soon after the restoration of Charles II. was the subject under immediate consideration when my paper was closed. I was showing the character of a remonstrance which, seeing from the example of 1646 how ineffectual were the appeals of a subject, Charles undertook and authorized, in his own royal name. I said there was a wit and pith in the remonstrance which reached the Puritans from the throne. Charles did not want a ready wit, and it is by no means improbable that the mode of reasoning adopted by his commissioners was caught from some of his own sportive suggestions or dictations. At any rate the mode of handling the subject has a pungency, which is not unfelt even at the present day. As it crosses the sensibilities and sympathies of the gentle memorialist of King's Chapel, whose temperament we supposed "as calm as summer evenings be," it produces a slight ruffling there, and calls forth the uncourteous characterizing of it, as "in an arrogant style, and by a profligate tyrant." (Hist. King's Chapel, p. 11.) Really, Mr. Editor, this is something, a little something more, than that for which our New-Englanders are such unwearied sticklers, *scilicet* "even change." For an advocate, not of *ancient* but *modern* liberty (which compare with one another as do the *inch* and the *ell*) for such a one to bristle when obstinate uncharitableness is refuted by its own chosen arguments, and to reiterate the worst reproaches against one who performs the deed, is an incongruity of the most unseemly and portentous kind. It makes us fear that after all the cantillated rhapsodies which have been tried, to establish and embellish the dignity and perfectibility of human nature, the "old Adam" is still unsubjugated, and that while the *world* has gone on in improvement, with steam-boat and with rail-road pace, *man* is the same poor sorry affair which he was when exiled from Paradise 6000 years ago.

In 1731, says Mr. Felt, (Annals, p. 397,) there was a committee to report "on the memorial of Roger Price, 'Commissary of the Episcopal churches in New England,' for a law to relieve Episcopalians, as there had been for Quakers and Baptists." King Charles had gone where wit could not save him, nor profligacy be charged with petulance. James had been obliged to flee. William and Mary had given Massachusetts a charter of the most liberal kind, save that it required the exercise of charity toward all but Papists, who might still be prosecuted under the solemnities of law. They, too, had followed their predecessors to that congregation, of which all must at length be members. Anne had come and gone, and the first George also. All these changes, with their naturally counterpart ones, had taken place, and the world grown older in experience and wisdom and philanthropy. Even the wretched Quaker, so often pronounced "cursed," and even in deliberate statute law, (see Ancient Charters, &c., pp. 120–126,) was not harried out of the land as formerly; and the detested Anabaptist, though by the same law "damnably heretical," had found a corner to skulk in,* and by stealth had raised a "small" house, wherein to worship GOD as his conscience dictated; (Snow's History of Boston, p. 151. Mass. Hist. Coll., 1st series, iii. 259;) when again the voice of Churchmen is heard lifting a note of remonstrance against the usurpations of Puritanism, its still relentless foe. A petition is offered praying that exemptions may be granted *them* similar to those which had been granted—whom? And must it be believed? these very Quakers and Anabaptists? Yes, even these are freed from that bondage which was considered the most oppressive of all England's burdens, taxing Dissenters for the support of her Establishment, (a thing, by the way, she neither does, nor ever did—the subject of tithes, as the Quarterly Review complains, is even wilfully misinterpreted,) while Churchmen are ground by it still.† And, melancholy spectacle! the memorialist to whom I have just referred, and who, in regard to perhaps any other subject, would commend a contest for principle to the skies, even he extenuates this detestable severity, because, forsooth, the Episcopal churches were few in number. (Hist. King's Chapel, 97, note.) Tell it not in Gath! What! a Socinian, ninety-nine hundredths of the writings of whose sect are either contests *for* principles or *about* them, exculpating an enormous oppression—an oppression which severed his native country from Great Britain—an oppression for which our Revolution was begun and carried on through flood and fire, at the free cost of blood and pelf, and all but "sacred honor," and wrought out at length, almost by miracle, to his country's everlasting joy, (unless it quarrel with itself after Puritan example,) exculpating such an oppression, I say, because its sufferers were *ten*, and not a *hundred; a thousand*, and not a *million! O judgment, thou art fled to brutish beasts, and men have lost their reason!*

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* I employ this term, now growing rather obsolete among those who once contended strenuously for its use, to remind my readers of the past. I was once present at a Congregational parish meeting in Connecticut, where a fierce dispute arose whether the edifice in which they were assembled should be called *church* or *meeting-house.* It was voted, after much sharp and learned debate, that it was a *church.* And why not? If a *vote* can make a minister, it were a pity if it could not make a church for him too. I also use the term by way of counterpart to the gracious appellation, formerly given to Episcopal churches in this country, viz. "Church of England buildings." (See Mass. Hist. Collect., 1st series, iii. 106.) The curious should read the whole letter from which I quote. The exertions of the Rev. Mr. Sayre (Missionary at Fairfield) in behalf of our countrymen, when that place was attacked by Gov. Tryon, his earnest intercessions for their property, his fearless intrepidity in bearing a flag, when "the flames were raging and bullets flying," and the burning down of "the Church of England building," *not by the British*, are worthy commemoration by some one of Connecticut's many able Episcopal pens. Connecticut is a rich field for the annalists of our Church. May she soon provoke some of her worthy sons to traverse it faithfully, and permit the now living to enter into his labors.

† Moody was the instructer of Hon. Rufus King, and many other distinguished men.

‡ Humphreys was the Secretary of the Society. His book is an 8vo. London, 1730.

Was the petition against this oppression granted? Yes, it was, but with such a scurvy and spiteful grace that even Mr. Felt has to acknowledge its "restrictions," and our memorialist styles it "backward." It *was* granted, and with such characteristic clemency, that the petitioners were obliged to take refuge in an appeal to the King himself, and complain most strenuously of "the sufferings of Churchmen:" sufferings which our memorialist, most unsuperstitious about mysteries in the Godhead, esteems a vindictive punishment of Heaven. "What," says he, "what a retribution! Think of the days of Archbishop Laud!" Not intimidated by the oracle, we take him at his word—nay, have already taken him. We will answer the bidding, now and ever, while opportunity remains. For the present, it may be enough to say, if the stubbornness of Puritanism, when left to its own control, could not learn good manners after the advantage of 87 years (Laud was murdered in 1644) in this *improving* world; if the fire of its vengeance could not go out in that period, when even volcanoes can grow cool, what! oh what! must they have been in the days of that devoted opposer, whose neck they at length brought to the block! Well might Laud say, "I most willingly leave the world, being weary at the very heart of the vanities of it, and of my own sins, many and great, and of the grievous distractions of the Church of CHRIST almost in all parts of Christendom." (His last will. See own Life, p. 457.) Peace to the ashes of the unshrinking martyr! O that I could praise him with but a tithe of that emphasis with which Puritans would have done him honor, commending his courage, glossing over his harshness, and "sanctifying" his monument, had he but toiled and perished for that cause which rejoiced to be advocated by the brutal fierceness of an Endicott, and the ossified bigotry of a Dudley!

P. S. Dudley is the man who could consecrate [i. e. attempt to] tyranny in rhyme, and even with his dying breath. "The following lines," says Allen, (Biog. Dict., p. 349,) "are part of a piece found in his pocket after his death."

> Let men of GOD in courts and churches watch,
> O'er such as do a *toleration* hatch;
> Lest that ill egg bring forth a cockatrice,
> To poison all with heresy and vice.
> If men be left and otherwise combine,
> My epitaph 's, I DIED NO LIBERTINE.‡

Let the awful memory of that temper, which would identify toleration and libertinism, "be graven with an iron pen and lead in the rock for ever!"

I take this opportunity to correct an error in the History of King's Chapel; which, if a specimen of some of its authorities, is much to be regretted. On p. 13, it says, "In the same frigate came Mr. Robert Ratcliffe, the first Episcopal minister of Boston, and indeed of New-England." This is a mistake. An Episcopal minister, William Blackstone, was the *first* actual owner of the entire peninsula of Boston, then called Shawmut. (Mass. Hist. Coll. 2d series, x. 171, and 3d series, iii. 97.) Blackstone, according to Lechford, in his celebrated "Plaine Dealing," published in 1641, deserted Boston, "having lived there nine or ten yeares, *because* he would not joyne with the church." He is the one who found the domination of "*the lord brethren*," less tolerable than that of "*the lord bishops*." In 1634, he sold *the whole of Boston*, "to the then inhabitants," "each of whom paid him six shillings, and some of them more." This Mr. Lechford, by the way, was a lawyer, who lived in Boston from 1638 to 1640, and then went home, dissatisfied and disgusted with "the lord brethren." He gives among numerous other reasons the following: "I cannot yeeld to lay-elders, nor that laymen should impose hands upon any to the ministerie, nor that any minister should renounce his calling to the ministerie, which he received in England, as anti-christian." So then, they, who a few years before, could embrace the Church of England, "with a holy kiss," as their "dear mother," could now call her orders ANTI-CHRISTIAN! No wonder that for the plain dealing which exposed such "sincerity," Lechford suffered, as all must who attempt such dealing with Puritan character, from condemning and slanderous tongues. Besides Blackstone, the Rev. William Morell, an Episcopal minister, lived in Plymouth, Massachusetts, long before the arrival of Mr. Ratcliffe, indeed, before the time of Blackstone himself, viz. in 1623. Morell was commissioned with something like the office of a Lutheran superintendent. He stayed but about a year, and did not make use of his commission, doubtless, because he saw that "the lord brethren" had already engrossed it so effectually. He wrote a poem in Latin and English on New-England, which may be found in the Mass. Hist. Collections, (1st Series, vol. i. 125, also vol. ix. 6.)

Besides these two, Richard Gibson was Rector of the church at Portsmouth in New-Hampshire, in 1640, who, (*exsurgant multi similes!*) "being wholly addicted to the hierarchy and discipline of England, did exercise a ministerial function in the same way." Adams' Hist. Portsmouth, p. 27.—Farmer's Belknap, i. 29.—Savage's Winthrop, ii. 66, and Farmer's Register, article "Gibson."

April 8th, 1835.

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* It was built in *Back*-street, and for whom it was not known till it was done.

† Notwithstanding Andrew Eliot endeavored to show that the Puritans were merciful in taxing Churchmen, it seems that they were taxed *now*, and so they were in 1722, when an imperative communication from Gov. Shute was necessary to prevent their taxation for Puritan worship in Newburyport. (Cushing's Newburyport, p. 45.) No wonder, however, that a governor should be little respected when Hutchinson says King Charles' injunctions about toleration, &c., were not complied with. (Vol. ii. 11.)

‡ The verses, says Nathaniel Morton, (the scribe heretofore alluded to,) "give a taste of his poetical fancy, wherein it is said he did excel." No doubt Morton thought them "savory meat." *Trahit sua quemque voluptas.* See Davis's Morton, p. 257.

For the Churchman.

MR. EDITOR,—Although it be the just pride of the Church of England that it *call no man on earth, Master;* although it has been truly and well said, 'It is not Lutheran; it is not Calvinistic; it is not Arminian; it is scriptural; it is built upon the Apostles and Prophets, JESUS CHRIST himself being the chief corner-stone;' yet if there be one man whom it is more especially bound to regard with filial respect and deference, it is the venerable and apostolical Cranmer. In spite of some human weaknesses; although he could not in every respect surmount the spirit of the times on which he was cast; still, on the whole, it would be difficult to select a more complete model for the imitation of Churchmen. He appears to have been a man whom an especial Providence raised up and endowed with the very talents and qualities, and in the very proportion and degree requisite for the singularly critical period when he lived. It may be questioned whether any other individual of his time could have accomplished the arduous task that devolved on him. A less flexible temper might have lost for him the favor of his capricious and sanguinary master, and thus have nipped the Reformation in its very bud. A less sincere attachment to the new doctrines might have fixed upon the nation, then almost equally divided between two opinions, the galling yoke of Rome. A less enlightened spirit might have led him to entangle his infant Church in the dark and devious mazes of fanaticism. Cranmer was slow and cautious, but when he advanced, it was with firmness and decision, and on grounds so perfectly examined, as he could avow and maintain. Transubstantiation, which he so long held, as believing it essentially connected with the fundamental truths of Christianity, he now saw to be utterly groundless, and that this gross error was the real foundation of the supposed propitiatory sacrifice of the mass, which pretended sacrifice impiously derogates from the all-sufficient sacrifice on which the Christian redemption essentially rests.

It is worthy of particular remark, that the Popish, and the Sacramentary system, equally destroy and degrade, though in very different ways, the importance of the holy Sacrament, and the nature and efficacy of Christian redemption. According to the Romish system, the great sacrifice on the cross of Calvary is not sufficient, and its deficiencies must be supplied by the daily sacrifice of the mass. The Redeemer's mediation, in like manner, is deemed insufficient, and its deficiencies are impiously supplied by the mediation of saints and angels. They who, in the opposite extreme, have degraded the holy Sacrament into a mere memorial of a dying benefactor, have equally swerved from the plain doctrine of Scripture, and have derogated still further from the Redeemer's dignity. They consider his death as a figurative sacrifice only, if it must be so called, or rather as the exemplary suffering of a good man. Sacrifice in the sense of atonement they utterly reject. They deem it needless. They require neither propitiation nor mediation, and think they may stand in their own merits before their Creator and their Judge. Constituted as man is, fallen and sinful as he feels himself to be,—there is something awful and overwhelming, under such feelings, and with such consciousness, in the contemplation of that final judgment to which we are subject. When, in such a state of mind, we look at the Son of GOD, clothed in our nature as the Son of man, that he might stand between us and the wrath of GOD, that having redeemed us, he might purify our nature and fit us for that immortality which he had forfeited, we at once see a power equal to our need; and in the sublimity of the purpose, and in the magnitude of the condescension, we feel the consolation which we require, and the gratitude which we owe. These high spiritual principles, hopes and emotions, calculated even morally and humanly speaking to have such powerful influence on the human mind, are sunk in the Romish system in a material superstition, and are lost in the Socinian system by the degradation of HIM on whose merits and mediation all the privileges of Christianity are essentially founded. The error of the Romanist, consists in ignorance and superstition,—in ignorance founded in a superstitious reverence for external forms. That of the Socinian consists in ignorance and pride,—in ignorance founded in a presumptuous self-conceit, which renders him resolutely blind to the corruption of his nature, and therefore ignorant of its wants, and careless of the remedies which Infinite Wisdom has provided, and which the Son of GOD, in the condescending character of the Son of man, has graciously purchased, and imparted to all who, with hearty repentance and true faith, are disposed to accept his salvation. The errors of the Sacramentaries shocked Cranmer, and prevented him from seeing that there were very gross errors combined with the system to which he was attached. When candid inquiry led him to the truth, he saw it in all its force, embraced it with all his heart, and convinced of its essential importance, he fixed the doctrine which he embraced on its scripture foundation, to the clear elucidation of which he brought the testimony of the Church in her purest days, and thereby secured it in principle and practice from the opposite errors of the Papists and the Sacramentaries, to whom I must add their successors, the Socinians. It is also worthy of remark, that many of Bertram's contemporaries speak of the Sacrament in the very same manner that he does; and it is important to note that Alfric or Elfric, Archbishop of Canterbury, who lived one hundred and fifty years later than Bertram, held and taught the same sentiments. In a letter of this Alfric, preserved in the library of Bennet College, Cambridge, is the following passage:—"*Non fit tamen hoc sacrificium corpus ejus in quo passus est pro nobis, nec sanguis ejus quem pro nobis effudit: sed spiritualiter corpus ejus efficitur et sanguis.*" 'Yet this sacrifice does not become his body which was sacrificed for us, but is spiritually made his body.' There is another copy existing of the same letter, in which this passage has been intentionally erased by some subsequent supporter of the real presence. There is in the same library a form of consecration, which is judged to be older than the Norman conquest, of which I quote the following passage:—"*Domine, qui post typicum Pascha, et esis agni carnibus panem ex catino sumere in proprii comparatione corporis, et discipulis distribuere dignatus es, te supplici devotione deposcimus, ut quicunque ex hac patina ore panem sacratum perceperint, te vivum et verum panem corde concupiscant et capiant, et benedictionem mercantur percipere sempiternam per te Domine* JESU CHRISTE." 'O LORD, who after the typical Passover, when thou hadst eaten the flesh of the lamb, didst vouchsafe to take bread out of the plate into a comparison (or representation) of thy own body, and distribute it to thy disciples, we devoutly beseech thee, that whosoever shall in his mouth receive the consecrated bread of this dish may in their heart desire and receive thee, the living and true bread, and be worthy to partake of everlasting benediction through thee our Lord JESUS CHRIST.' It appears that there was a church completely constituted in England, before there was even a church in Rome, and certainly altogether independent of the See of Rome. It appears also from these remarkable passages, that the Saxon Church of England was correct in this essential point of doctrine. Indeed, so probably was the whole Church of Rome at the same period. Pope Gelasius, who was elected A. D. 492, says, "The sacraments of the body and blood of CHRIST, are a divine thing, for which reason we become by them partakers of the divine nature, (2 Peter i. 4,) and yet the substance of bread and wine does not cease to exist: and the image and resemblance of the body and blood of CHRIST are celebrated in holy mysteries." He also condemned as sacrilegious, the prohibition of the cup to the laity. The monstrous tenet of transubstantiation was of later origin, and was made an article of faith, only by the fourth council of Lateran in 1215. In the Bodleian library, there is an old English translation of the Catholic sermons of the above-named Archbishop Alfric or Elfric, from which I am further tempted to take the following quotation:—"There is a great difference between the invisible virtue of this sacrament, and what it appears to us in the qualities of its own nature. In its own nature it is corruptible bread and wine, but by virtue of the divine institution, it is truly the body and blood of our Lord JESUS CHRIST after consecration, not in a corporeal, but spiritual manner. The body in which CHRIST suffered, and the eucharistical body, are widely different. The first was born of the blessed Virgin, and consisted of blood, bones, nerves, limbs, animated with a rational soul; but the body which we call Eucharistical is made up of several grains of wheat; it has neither blood, bone, nerve, limb, nor soul in it: we are therefore not to form any corporeal idea of it, but to understand it wholly in a spiritual sense. In the Eucharist, whatever repairs our nature, and forms us to better life, proceeds entirely from a mystic virtue, and a spiritual operation. For this reason the Eucharist is called a sacrament, because one thing appears to our senses, and another to our understanding: what in the Sacrament is the object of sight, has a corporeal figure; but as represented to our understanding, has a spiritual force and efficacy. The Sacrament is a type or pledge, but the body of our Lord JESUS CHRIST is the truth and reality of the representation. GOD has vouchsafed to give us this pledge or earnest, till we come to the truth itself, and then the pledge will disappear: for, as hath been observed, the holy Eucharist is the body of JESUS CHRIST, not corporeally but spiritually. The Apostle St. Paul, speaking of the Israelites, has these words: 'I would not that ye should be ignorant, how that all your fathers were under the cloud, and passed through the sea; and did all eat the same spiritual meat, and did all drink the same spiritual drink; for they drank of the spiritual rock that followed them, and that rock was CHRIST." Archbishop Parker found this passage carefully erased from one manuscript, and the current doctrine of Rome inserted. The interpolation was evident, and urged him to search among the ruined monasteries for another copy, which he happily found, and in its genuine state.

These remarks have suggested to me the idea of sending you the Preface to Archbishop Cranmer's Defence of the Sacrament, a very curious and valuable treatise.

St. Augustine, E. F. R. D.

"*Preface to a Defence of the True and Catholic Doctrine of the Sacrament of the Body and Blood of our Saviour Christ, &c. By Thomas Cranmer, Archbishop of Canterbury, Primate of all England, and Metripolitan.* A. D. M. D. L.

"Our Saviour CHRIST JESUS, according to the will of his eternal Father, when the time thereto was fully accomplished, taking our nature upon him, came into this world from the high throne of his Father, to declare unto miserable sinners good news; to heal them that are sick; to make the blind to see, the deaf to hear, and the dumb to speak; to set prisoners at liberty; to show that the time of grace and mercy was come; to give light to them that were in darkness and in the shadow of death, and to preach and give pardon and full remission of sin to all his elected. And to perform the same, he made a sacrifice and oblation of his own body upon the cross, which was a full redemption, satisfaction, and propitiation for the sins of the whole world. And to commend this his sacrifice unto all his faithful people, and to confirm their faith and hope of eternal salvation in the same, he hath ordained a perpetual memory of his said sacrifice, daily to be used in the Church to his perpetual laud and praise, and to our singular comfort and consolation; that is to say, the celebration of his holy Supper, wherein he doth not cease to give himself with all his benefits to all those that duly receive the same supper according to his blessed ordinance. But the Romish Anti-christ, to deface this great benefit of CHRIST, hath taught that his sacrifice upon the cross is not sufficient hereunto, without another sacrifice, devised by him, and made by the priest; or else without indulgences, beads, pardons, pilgrimages, and such other pelfray, to supply CHRIST'S imperfection. And that Christian people cannot apply to themselves the benefits of CHRIST'S passion, but that the same is in the distribution of the Bishop of Rome; or else that by CHRIST we have no full remission, but be delivered only from sin, and yet remaineth temporal pain in purgatory, due for the same, to be remitted after this life by the Romish Anti-christ and his ministers, who take upon them to do for us that thing which CHRIST either would not or could not do. O heinous blasphemy and most detestable injury against CHRIST! O wicked abomination in the temple of GOD! O pride intolerable of Anti-christ, and most manifest token of the son of perdition extolling himself above GOD, and with Lucifer exalting his seat and power above the throne of GOD! For he that taketh upon him to supply that thing which he pretendeth to be imperfect in CHRIST, must needs make himself above CHRIST, and so very Anti-christ. For what is this else but to be against CHRIST, and to bring him in contempt? as one which either for lack of charity would not, or for lack of power could not, with all his blood-shedding and death, clearly deliver his faithful, and give them full remission of their sins, but that the full perfection thereof must be had at the hands of Anti-christ of Rome and his ministers? What man of knowledge and zeal to GOD'S honor, can with dry eyes see this injury to CHRIST; and look upon the state of religion brought in by the Papists, perceiving the true sense of GOD'S Word subverted by false glosses of man's devising, the true Christian religion turned into certain hypocritical and superstitious sects; the people praying with their mouths and hearing with their ears they know not what, and so ignorant in GOD'S Word that they could not discern hypocrisy and superstition from true and sincere religion? This was of late years the face of religion within this realm of England, and yet remaineth in divers realms. But thanks be to ALMIGHTY GOD and to the King's majesty, with his father, a prince of most famous memory, the superstitious sects of monks and friars (that were in this realm) be clean taken away; the Scripture is restored unto the proper and true understanding, the people may daily read and hear GOD'S heavenly Word, and pray in their own language which they understand; so that their hearts and mouths may go together, and be none of those people of whom CHRIST complained, saying: *These people honor me with their lips, but their hearts be far from me.* Thanks be to GOD, many corrupt weeds be plucked up which were wont to rot the flock of CHRIST, and to let the growing of the LORD'S harvest.

"But what availeth it to take away beads, pardons, pilgrimages, and such other like Popery, so long as its chief roots remain unpulled up? whereof so long as they remain, will spring again all former impediments of the LORD'S harvest, and corruption of his flock. The rest is but branches and leaves, the cutting away whereof is but like topping and lopping of a tree, or cutting down of weeds, leaving the body standing, and the roots in the ground; but the very body of the tree, or rather the roots of the weeds, is the Popish doctrine of transubstantiation of the real presence of CHRIST'S flesh and blood in the Sacrament of the Altar (as they call it) and of the sacrifice and oblation of CHRIST made by the priest, for the salvation of the quick and the dead. Which roots, if they be suffered to grow in the LORD'S vineyard, they will overspread all the ground again with the old errors and superstitions. These injuries to CHRIST be so intolerable, that no Christian heart can willingly bear them. Wherefore, seeing that many have set to their hands, and whetted their tools, to pluck up the weeds and to cut down the tree of error, I not knowing otherwise how to excuse myself at the last day, have in this book set to my hand and axe with the rest to cut down this tree, and to pluck up the weeds and plants by the roots, which our heavenly Father never planted, but were grafted and sown in his vineyard by his adversary the devil, and Anti-christ his minister. The LORD grant that this my travail and labor in his vineyard, be not in vain; but that it may prosper and bring forth good fruits to his honor and glory. For when I see his vineyard overgrown with thorns, brambles and weeds, I know that everlasting wo appertaineth unto me if I hold my peace, and put not to my hands and tongue to labor in purging his vineyard. GOD I take to witness, who seeth the hearts of all men throughly unto the bottom, that I take this labor for none other consideration, but for the glory of his name, and the discharge of my duty, and the zeal that I bear toward the flock of CHRIST. I know in what office GOD hath placed me, and to what purpose; that is to say, to set forth his Word truly unto his people, to the uttermost of my power, without respect of person or regard of thing in the world, but of him alone. I know what account I shall make to him hereof at the last day, when every man shall answer for his vocation, and receive for the same good or ill, according as he hath done. I know how Anti-christ hath obscured the glory of GOD and the true knowledge of his Word; overcasting the same with mists and clouds of error and ignorance, through false glosses and interpretations. It pitieth me to see the simple and hungry flock of CHRIST led into corrupt pastures; to be carried blindfold, they know not whither, and to be fed with poison in the stead of wholesome meats.

"And moved by the duty, office, and place whereunto it hath pleased GOD to call me, I give warning in his name, unto all that profess CHRIST, that they flee far from Babylon, if they will save their souls; and to beware of that great harlot; that is to say, the pestiferous See of Rome, that she make you not drunk with her pleasant wine. Trust not her sweet promises, nor banquet not with her: for instead of wine she will give you sour dregs, and for meat she will feed you with rank poison. But come to our Redeemer and Saviour CHRIST, who refresheth all that truly come unto him, be their anguish and heaviness never so great. Give credit unto him in whose mouth was never found guile nor untruth. By him you shall be clearly delivered from all your diseases; of him you shall have full remission, *à pœnâ et à culpâ*. He it is that feedeth continually all that belong unto him, with his own flesh that hanged upon the cross; and giveth them drink of the blood flowing out of his own side, and maketh to spring within them, water that floweth unto everlasting life. Listen not to the false incantations, sweet whisperings, and crafty jugglings of the subtle Papists, wherewith they have this many years deluded and bewitched the world, but hearken to CHRIST; give ear unto his words, which shall lead you the right way unto everlasting life, there with him to live ever as heirs of his kingdom. Amen."

For the Churchman.

PARAPHRASE OF ISAIAH xlii. 10–17.

STUDYING this chapter in the original I was so struck with its beauty that I have attempted to give in our own language some expression of its surprising force and animation. The poet seems to become what he describes. The slight variations from our English translation any one may see accounted for in the notes of Lowth. The last part of the 13th verse, could not be faithfully translated. It is, literally, "*He shall strengthen himself on his enemies.*" This increasing fund of strength I have attempted to illustrate by the rain collected in the cloud. The last part of the 14th is *prosaically* a contradiction, but such is the language of imagination in the prophet, and the translation here adopted seems best to harmonize with the previous sentiment.

10. For our GOD be a song of new melodies wove!
Let the last shores of earth pour his praises above!
The stoopers to ocean who people its waves,
Distant isles and their dwellers in forests and caves.

11. Let the waste and its cities send peals unto heaven;
From each tent-group in Kedar be music-tones given;
From each wild crag they crest be their loud shouts ascending,
From the tops of all mountains their voices roll blending.

12. Thus, thus, let them 'stablish JEHOVAH'S high glory;
To far isles of his praise let them tell the glad story.

13. He shall march as a hero goes forth in his might,
He shall stir up his wrath like the tired ones of fight,
He shall shout, he shall ring out his battle-cry loud,
And his gather'd strength pour like the storm from a cloud.

14. For ages in stillness my voice I have held;
No word have I spoken; myself I have quell'd.
Now, like her that is travailing, loud will I cry,
And breathe hot, hurried pantings, I catch ere they fly.

15. The leaf-cover'd mountains to dead wastes I turn;
The grass on the green hills I wither and burn;
Where rivers now sparkle, their dried beds shall gleam;
And the bright calm of lakes shall be burn'd in my beam.

16. The blind, I send on by a way never tried;
O'er a path they have trod not, their footsteps I guide.
There is darkness before, I to light bid it pale;
And the rough and steep places make smooth as the vale.

THE CHURCHMAN.

SATURDAY, APRIL 18, 1835.

Two dollars and fifty cents, if paid in advance, or three dollars if at the end of the year, is the price per annum of subscription to this paper.

TO CORRESPONDENTS.

Φιλαρχαιος will find a letter in the Post-Office of the place from which his last communication is dated, addressed to Philarchaeus.

"Grostête" was not in time for the present number. It is desirable that articles which are to appear consecutively should be furnished a week in advance.

"M. A. W." is received.

EASTER.—This festival is the most ancient anniversary institution that exists. It has been perpetuated through two dispensations, having served to prefigure to many successive generations the events which for nearly two thousand years it has commemorated. Such an institution cannot but fill the mind with devout, instructive and ennobling recollections. The most illustrious event which it suggests, and that which absorbs all others, is the Resurrection of JESUS CHRIST from the dead; the seal of his Messiahship, the irrefragable proof of his Divine Mission, the pledge to the faithful of the Divine acceptance of the SACRIFICE for sin, and an imperishable and substantial proof to all of the renovation of our nature after its dissolution at death.

EPISCOPALIAN ORDINATIONS.

THE New-York Catholic Diary of last week, contains a long and labored attack on the validity of the English Ordinations, to which the writer very pompously solicits the attention of "the Churchman, his clerical associates and his Bishop." We hope and believe that the attention of our clerical associates and Bishop is directed to worthier objects; but as the Diary may extend its solicitations to others, its misrepresentations must not pass altogether unnoticed. We do not, however, approach the subject as a matter of controversy, but merely embrace the opportunity to give our readers the requisite information on the subject.

The Church of England, as is well known, traces its succession of Bishops to the times prior to the Reformation through Matthew Parker. Parker was consecrated at Lambeth, by William Barlow, Bishop of Bath, John Scory, Bishop of Chichester, Miles Coverdale, Bishop of Exeter, and John, Suffragan Bishop of Bedford. On the validity, then, of his consecration depends, on the hypothesis which forms the basis of the question, the validity of all subsequent consecrations, ordinations, &c., in the Protestant Episcopal Church of England and America.

The Romanists have ever felt the superiority conferred on the Anglican over other Reformed Churches by this distinguishing feature. They have regarded it, however, with different emotions. The liberal party, embracing some of the most learned and pious of their communion, who have symbolized most nearly with the divines of the Church of England, have looked to it with pleasure as a common bond which might, at some future time, be a means of the re-union of the Churches. Writers of this class have advocated the validity of English ordinations. Nor have there been wanting those among the staunchest adherents of the Papacy who have acceded to the same opinion. Thus even Bossuet himself, in his letter to Mabillon, declares that "as to the succession at the beginning of the schism they [the English] advance that there is not the least difficulty, and *herein they seem to be in the right.*" The Jesuits, however, in their characteristic zeal to magnify the authority of the Papacy, have generally looked on the validity of English ordinations, as the strong point of an enemy which they were bound to impugn, and have eagerly caught up, and endeavored to perpetuate all the slanders which were invented by the violent partisan writers of the period of the Reformation. Thus, they have harped at one time on the story of the Nag's Head; then, they have falsified this, by their anxiety to prove the register of Parker's consecration a forgery; again, they have annulled this charge by resting their cause on the omission of Barlow's consecration in the record, and when driven from these mutually destructive shifts, they have attempted to cut the knot which they could not untie, and show that the ordinations of the English Church—a Church which existed independently of Rome before the encroachments of the Papacy commenced,—were invalidated by the *brutum fulmen* of a papal excommunication. With such men it is impossible to argue; they are mere partisans, determined in the spirit of bigotry and obstinacy, to resort to every device which promises to magnify the authority of their order. And yet it is such men who mould the opinions of the generality of the Church of Rome. The more intelligent Romanists are as much ashamed of these fabrications with all their supposed consequences, as intelligent Protestants are of the story of Pope Joan.

On the present occasion, the Catholic Diary has ostentatiously paraded the objections that have been made to the fact of Barlow's consecration; objections which have been centuries ago so utterly refuted, that they have been long exploded from works of theology, and are remembered only as the fragments of ecclesiastical history.

We shall let the writer in the Diary speak for himself, giving such extracts as embrace the pith of his arguments, and we do this with the more pleasure as his present article is unusually free from pedantry and vulgarity.

The *divine institution*, or, in plainer words, the consecration of Parker, involves two questions of the most serious import, viz., who was his consecrator?—was the form used in *his* consecration, valid?

Barlow, according to the testimony of the Lambeth Register, was the consecrator. But was Barlow a bishop? This question of vital importance to the Episcopalian Church has never been solved; a positive attestation, a satisfactory evidence has *never* been produced, that he was consecrated! Bramhall, and Mason, and Burnet, and Warburton, have sought for the document, zealously and perseveringly, still it has not been discovered,—the search has been vain, and *until* it be produced, *more* than a misgiving must be attached to the validity of the Episcopalian consecration. * * * The consecration of Barlow being merely *suppositious*, is a matter of the most serious consideration; for since it never has been proved, the argument against the Anglican ordinations is simply and purely this,—if Barlow, *the consecrator* were not a bishop, then Parker, *the consecrated*, was not a bishop, for a bishop is required to consecrate a bishop.

An additional testimony against the consecration of Barlow himself as a bishop, may be adduced from his publicly avowed opinions on the subject of Episcopal ordination. In the assembly of bishops held at Windsor, in the first year of Edward VI., he declared solemnly that Episcopal consecration is a useless ceremony, and that the king's nomination suffices, alone, to make a bishop. The proof of this fact can be found in Burnet's History of the Reformation,—in Stillingfleet's Irenicon, and in Collier. Had Barlow been a consecrated bishop, it does not appear rational to suppose he would have indulged in expressions insulting to the sacred character with which he had been invested,—expressions debasing the station he occupied. But, perhaps, it may be assumed as a proof of his Episcopal ordination that he sat in parliament. This, however, is void of all positive force, for both Latimer and Ridley acted in this capacity, though never consecrated bishops. A further evidence against Barlow's Episcopal character may be inferred from Bishop Bancroft's reply to Doctor Alabaster, when pressed on this subject—"I hope, in case of necessity, a priest may be sufficient for to ordain a bishop!"

The validity of the first Anglican ordinations was not only denied by Catholic writers, but even Protestant historians say, that the newly ordained bishops *had doubts*.

* * *

Here the Diary introduces, with abundant comments, the following edict of Elizabeth;

"By her supreme power and authority, she has *dispensed* with all causes and doubts of any imperfections or disabilities, that *can* or *may*, in anywise be objected against the same, &c. So that it is, and may be, very evident and apparent, that no cause of scruple, ambiguity, or doubt, can or may justly be objected against the said elections, confirmations, or consecrations. Wherefore, be it NOW declared and enacted, that all persons that *have been* or *shall be* made, ordered, or consecrated, archbishops, bishops, &c., after the form and order prescribed in the said order and form, how archbishops, bishops, &c., should be consecrated,—be *in very deed*, archbishops, bishops, &c.—any statute, law, canon, or other being, to the contrary, notwithstanding."

A more serious question than any of those to which allusion has already been made remains to be discussed. It is this,—even though Parker were consecrated a bishop, was the form used sufficient? If not, the whole question is at once decided; for then, the ordinations conferred by it must have been invalid. Only a valid form imparts a valid consecration; and hence, establishes a valid and real priesthood. The form employed was that which was prescribed by the ordinal of Edward VI.—and it was used, for at least a century, in the consecration of the Anglican hierarchy. It is thus expressed in the ordinal, —the bishop laying his hands on the person to be ordained, says,—"Take the HOLY GHOST; whose sins thou shalt forgive they are forgiven, and whose sins thou dost retain they are retained;—and be thou a faithful dispenser of the word of GOD, and of his holy sacraments, in the name of the FATHER, and of the SON, and of the HOLY GHOST, Amen." Then the consecrating bishop delivers the Bible into his hands, saying,—"Take thou authority to preach the word of GOD, and to minister the holy sacraments in the congregation where thou shalt be appointed." Now, if this form be tested by the words of St. Paul describing the office of priesthood, it will be found radically defective.

[The Diary then proceeds to show at length, the insufficiency of this form.]

A strong presumptive proof against the validity of the Episcopalian ordinations may, also, be deduced from the fact, that the form of King Edward's ordinal was *new*. It is not only different from that which had always been employed in the parent Church, but different from every thing hitherto used in the rituals of any Christian Church —catholic, heretical, or schismatical. This consideration alone must create suspicion and apprehension of its imperfections. Strange though it appear, the admission of its insufficiency was at length made by the Episcopalian clergy, though it had been obstinately defended as correct for more than a century! Alterations were introduced in the reign of Charles II., in the year 1662—that is, precisely a hundred and twelve years after the time of its first establishment, under the *spiritual* authority of Edward VI. To this all important fact, we solicit the attention of the *Churchman*, his clerical associates, and his Bishop. Let them meet us in this matter, fairly, honestly, and fearlessly. A change in the terms of the ordinal form having been made, is an admission the change was necessary, and an admission of the change being necessary, is an admission of defectiveness and insufficiency in the hitherto used form,—in other terms, of its *nullity*. In place of the rejected, the following was substituted: "Receive the HOLY GHOST, for the office and work of a bishop in the Church of GOD, now committed unto thee by the imposition of our hands, in the name of the FATHER, and of the SON, and of the HOLY GHOST. And remember that thou stir up the grace of GOD which is in thee by the imposition of our hands. For GOD has not given us the spirit of fear, but of power and of soberness." A similar change was made in the form of ordaining priests, for this, also, like that used in the Episcopal consecration, was considered imperfect.

The adequacy of the introduced alteration need not be discussed, it is not necessary to our conclusion. If the form of Edward's ordinal were sufficient, why was a change of terms introduced? If it were the form instituted by JESUS CHRIST, and handed down by the Apostles, it *could not* be altered. But being altered, its defect and insufficiency are, at once, admitted. The form being proved invalid, what is the effect,—this, the ministers of the Episcopalian Church *have no claims* to the Christian priesthood. For, since the forms were invalid, the consecrations of the individuals subjected to their application were also invalid,—and the reason is, only a valid form can confer a valid consecration. If applied, no matter by whom, and under *any* circumstances, it is but an empty and unmeaning ceremony,—*its effect none*,—it impresses no character, and hence, if a priest be the subject of the application, he remains a priest—if a layman, a layman. The form of King Edward's ordinal being invalid, and having been solely employed in the ordinations of the Episcopacy and priesthood during *a hundred and twelve years* before the change was introduced, in the reign of Charles II., it follows that the orders of Episcopacy and priesthood in the Episcopalian Church, were extinct before the new form could be applied. The improvement, even if valid, came too late, for the pastoral character and commission being already extinguished, they who pretended to consecrate could not impart a character which they themselves did not possess, for it is admitted in the Anglican Church, that only a bishop is competent to make a priest or a bishop.

The ultimate consequence then is—and it is an awful one—the Episcopalian Church of England and America rests on no grounds that can be considered *divine;* it possesses no valid ordination—therefore, no divinely instituted ministry—therefore, IT IS NO CHURCH.

Thus the Diary attempts to disprove Barlow's consecration,

1. From the omission of the register.
2. From Barlow's own views of the Episcopal office.
3. From the alteration in the form in the ordinal of Edward VI.
4. From the pretended attempt of Queen Elizabeth to supply the alleged defect of ordination.

1. In regard to the omission of the Register, the Diary has told the truth, that Mason, Wharton, Burnet, and others have searched in vain for the record of Barlow's consecration in the Canterbury Register. But he has not told the whole truth. They also searched the Register in vain for the consecration of Gardiner, Fox, King, Day, Bell, Sampson, Latimer, and others whose episcopal character was never doubted. Why did he not tell the whole truth? Because that would have proved too much. It would have proved that the omission of the register was not decisive, and that the consecration may be sufficiently attested by other evidence.

The evidence to the consecration of Barlow is abundant. First we have the undoubted fact that Barlow was universally acknowledged as a bishop by his contemporaries, and that his consecration was never questioned except by the Romanists for party purposes, and not by them until half a century after it took place. This fact alone ought to be considered decisive. All that follows is cumulative.

Next, we have the direct testimony of writers who were contemporary or most nearly so. The following quotations adduced by Le Courayer, himself a Roman Catholic, are decisive on this point.

"Godwin says positively,* That William Barlow, Prior

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* Gulielmus Barlow, Canonicorum Regularium apud Bisham Prior, consecratus est Februarii 22, 1535. Aprili deinde mense sequente Meneviam transatus est. Godwin, de Præsul. Angliæ, p.163.

of the canons regular of Bisham, was consecrated February 22, 1535; in the month of April following he was translated to St. Davids." But not to insist upon this testimony, I proceed to others less suspected, and more certain.

All the world is sufficiently apprized of Mr. Wharton's exactness, the author of Anglia Sacra. Behold what he says of William Barlow in the catalogue which he published of the Bishops of St. Asaph.* "William Barlow, at that time Prior of the Canons Regular of Bisham, of the Order of St. Augustine, was elected Bishop by the Dean and Chapter of St. Asaph in the year 1536, January the 16th. On the 23d of February following he was confirmed by Thomas, Archbishop of Canterbury."

The author of the Fasti Ecclesiæ Anglicanæ, who appears to have labored with great exactness among the most authentic memoirs, expresses himself after the same manner with Wharton;† William Barlow, S. T. P., says this author, writing in English, was elected January 16, 1535, confirmed February 23d following, &c. The one and the other really speak but of his confirmation; yet his consecration could not long be delayed after his confirmation, because in an Act made by Henry the Eighth, it is fixed to be performed within twenty days, without any further delay, under the penalties of a Præmunire: and in the month of April following, there is a proof that Barlow was already consecrated, as will appear toward the latter part of this chapter. Mr. Strype also, in the Life of Cranmer,‡ without any hesitation, places the consecration of Barlow in the year 1535, at the same time observing that the record of it was not inserted in the registers, any more than the consecration of Edward Fox was for the Bishopric of Hereford, which was performed in the same year; the act of whose consecration was elsewhere discovered, according to the author of the Fasti Ecclesiæ Anglicanæ.

Barlow's consecration is proved from the fact of his sitting in Parliament; it having been from the time of Edward the Third, the established custom of the country never to admit the Bishops to their seat in Parliament until after their consecration. To this rule there were no exceptions; and the assurance with which the Diary forms an exception, by affecting to take it for granted that Bishops Latimer and Ridley were never consecrated, is scarcely deserving of notice.

Again, by a law passed in 1533, the 25th year of Henry VIII., "all archbishops and bishops to whom the king's mandate for consecration is directed, are forbid under pain of a Præmunire to delay it beyond the term of twenty days after the receipt of the mandate." In Rymer's Collections, however, is found the king's mandate for the consecration of Barlow, and it is admitted too that Barlow for ten years continued to discharge the duties of the Episcopacy, without subjecting himself or the other bishops to whom the mandate was addressed, to the least inconvenience. A plain proof that he was actually consecrated.

In Strype's Life of Cranmer, we have the following record. "February 19th, Arthur Bulkley, in the Chapel of John Incent, LL. D., Dean of St. Paul; by John Bishop of Sarum, by virtue of Letters Commissional from the Archbishop, William, Bishop of St. David's, and John, Bishop of Gloucester, assisting." Hence, it appears that Barlow assisted at the consecration of Bulkley, and took precedence of the Bishop of Gloucester, who was consecrated before him. To estimate the weight of this evidence, it should be remembered that the greatest care was evinced at this time to have all things done in perfect order, and in conformity to the ancient discipline; and that an edict had been issued by the King shortly previous, declaring that none was to be acknowledged as a bishop in whose consecration three bishops had not united.

Further; it can be proved that the Papists themselves admitted the fact of Barlow's consecration. On the accession of Queen Mary, Barlow and other bishops left the kingdom, and their sees were declared vacant. If Barlow had not been consecrated, his see, like that of Taylor, Bishop of Norwich, would have been declared vacant, *ob nullitatem consecrationis ejus*, on the ground that he had never been consecrated. In the official document, however, for the government of the church during the vacancy of the see, it is said to be vacant, *per liberam et spontaneam resignationem, D. M. Barloi, ultimi Episcopi et Pastoris ejusdem, by the free and voluntary resignation of William Barlow, the last Bishop and Pastor of that Church.* The nullity therefore of Barlow's consecration was an invention of the Papists of a following generation.

2. Another argument against Barlow's consecration, is his declaration, that "Episcopal consecration is a useless ceremony." Here again the Diary has kept back the best part of the truth. For by turning to Collier's account of Barlow's trial for heresy, we find this item runs thus; Barlow was charged with saying, "That if the King's grace, &c., did choose, &c., any Layman to be a Bishop, that he so chosen should be as good a Bishop ☞ *as he is*, or the best in England." A pretty plain proof that Barlow regarded himself as a regularly consecrated Bishop, and was so regarded by others. The argument of the Diary at best is good for nothing, there being no connexion between the opinion of a bishop and his office, but the whole statement is an incidental but conclusive proof of Barlow's consecration. It is also worthy of notice, that throughout the whole of Barlow's trial, and indeed for fifty years afterward, the fact of his consecration was never questioned.

3. The remaining objection is derived from the form used in consecration. And here again the Diary has not only kept back the most important part of the truth, but has committed an unlucky blunder in what he has attempted to advance.

The truth kept back is that the form even in the Ordinal of Edward the Sixth, is more full than that used in the Roman Pontifical, the latter prescribing for the consecration of bishops simply these words, "Receive thou the HOLY GHOST." 2. That even these words were not used in the Church of Rome for more than a thousand years after the Christian era, and have never been used in the Greek and Syrian churches, the validity of whose ordinations is not denied. We ground this assertion on the authority of Martene and Morinus, as quoted by Le Courayer.§ Hence if the form in the Common Prayer of Edward VI. is invalid, much more is the modern form of the Church of Rome, and worse still the ancient want of it. And to apply the words of the Diary "The ultimate consequence is, and it is an awful one," that the whole Catholic Church "rests on no grounds that can be considered divine; it possesses no valid ordination, therefore no divinely instituted ministry—therefore IT IS NO CHURCH." All this would be very conclusive if the validity of ordination depended, as it does not, on the form of words used in conferring it.

As to the addition in the form of consecration as set forth in the Prayer-book of Charles II., and as it still continues, it is sufficient to say that it was added only for fuller explanation and greater solemnity. The words "Receive the HOLY GHOST" are themselves sufficient. "Considered in themselves," says Mærat, himself a learned Jesuit, "the words may seem too general, but not if they are considered together with the matter in which they are used, for that restrains their general signification, and determines it to express the Episcopal dignity, and consequently the peculiar office of bishops." Nay, if we may believe Vasquer, another learned Jesuit, the more general the form the greater the grace: "For," says he, "there is a more distinguishing advantage when the HOLY SPIRIT is given absolutely, than when he is given only for some particular effect or other." The reader may find other similar opinions of Roman Catholics in Le Courayer.

But the Diary has made an odd blunder. To prove that the form of Edward VI. is insufficient for conferring *Episcopal* orders, he has quoted and largely dilated on the form used for conferring *Priests'* Orders. The latter he has correctly quoted, the former which is the only one in point runs thus: "Take the HOLY GHOST and remember that thou stir up the grace of GOD which is in thee by the imposition of our hands; for GOD hath not given us the spirit of fear, but of power, of love and soberness." But the cream of the joke is, that the Diary has made the same mistake with Renaudot and others, thus showing that he has probably not seen the ordinal, but has taken the quotation at second, third, or fourth hand. We cannot censure him for this, as our own authorities are borrowed mainly from Le Courayer, Renaudot's antagonist, who has completely exhausted the subject. We only think the Diary would have appeared in a more respectable light, if he had had the modesty to give his real authority.

The evidence now before the reader is enough to establish the fact of Barlow's consecration, and it is therefore quite unnecessary to notice the edict of Elizabeth. That edict was intended to apply only to civil disabilities, and no writer in the Church of England has ever supposed that the secular authority had power to confer the spiritual authority of a bishop, or to supply a defect in his consecration. It is perfectly idle therefore to suppose, that the edict of Elizabeth either implied or was intended to remedy a defect in the consecration or spiritual authority of Barlow.

THE PURITANS.—Whatever may be thought of these articles, we have ample evidence of one thing, and that is, that they are extensively read. The Christian Intelligencer speaks of the subject with reason and candor. Some have complained of the temper in which the pieces are written. It is sufficient for us that we know the author, and know him to be a gentleman of liberal views and benevolent feelings, and incapable of harboring an unchristian sentiment. The extent and accuracy of his researches have not, we believe, been questioned. It might seem, indeed, from the first notice of the New-York Observer, that the Editor supposed our correspondent ignorant of the existence of the letter of Gov. Winthrop. If so, we beg leave to state that the number commenting on that letter was written and sent to us before the letter was published in the Observer.

We trust that without prejudice to the Puritans we may express our agreement with the annexed opinion of our respected cotemporary, the Christian Intelligencer, that his Dutch ancestors would not suffer in comparison with them.

The Puritans.—Much feeling has been excited among those in this city, who are proud of being called, "Sons of the Pilgrims," by certain articles which have appeared in the Churchman, under the head of Nova Anglicana. The writer of these articles, who has evinced much talent and research, has endeavored to show that motives, other than the mere desire of enjoying "pure religion," such motives as love of power, notoriety, wealth, &c., had some influence in inducing the Pilgrims, as they are called, to seek a new world. He argues that the liberty they sought was found in Holland; and he appeals to their conduct in this country as evidence of the existence of the influence of such motives. The New-York Evangelist and the New-York Observer have commented, in severe terms, on the writer of Nova Anglicana, and have also dealt harshly with the editor of the Churchman for having opened his columns, and having spoken in favor of his correspondent.

We have no direct interest in this matter, and therefore do not participate with the feeling which exists in both parties. Indeed we think it would be well for them to examine the subject, if they must do it, more calmly. The "Pilgrims" certainly have not deserved all the reproach that has been heaped upon them by some writers, neither have they merited all the eulogiums of certain orators and writers. Perhaps the character of our Dutch ancestors would not suffer in comparison with that of any large body of the first settlers of this country, yet we do not annually make it the theme of eulogy, and we hope that the parties to this controversy will bear in mind that there were in those days others, besides the Pilgrims, who might justly be styled the salt of the earth.

DR. HAWKS has returned to our city with improved health, and resumed the discharge of his pastoral duties.

PENSACOLA.—A resolution was passed at the late Convention at New-Orleans, requesting the Bishop-elect of the South-western Diocese to extend his visitation to the Church at Pensacola, until a Diocese be formed in the Territory of Florida.

DANISH EPISCOPACY.—The queries of a late correspondent, though they have not been formally answered, have been the occasion of our receiving assurances by some who have investigated the subject, that the Episcopacy of the Church of Denmark was established on the ground of expediency, and is on the same footing with the Methodist Episcopacy. A friend, in a private letter, gives us the subjoined extract from a new work of Dr. Schmucker's on Popular Theology. Dr. S., he remarks, is Professor of the Lutheran Seminary, at Gettysburg, Pa.; and the work was prepared for and sanctioned by the General Synod of the Lutheran Church.

"Even in those portions of our Church, such as Sweden and Denmark, in which some imparity is practised, it is advocated only on the ground of human expediency, whilst the primitive imparity is unhesitatingly admitted."

KEITH ON THE PROPHECIES.—The London Quarterly Review for February has an able article to prove that Keith on the Prophecies is a plagiarism throughout from Bishop Newton. It is, says the Reviewer, "in its form and substance, its topics, its evidences and its arguments, identically similar to the Bishop's." Few late works have been so popular as Dr. Keith's. It has already passed through twelve editions in England, and met with a favorable reception in this country. The Reviewer treats it as a most artful plagiarism, and one which contains studious attempts at concealment. He adds that as this is an age in which books are made by pouring out of one vessel into another, he would not have complained of Dr. Keith, if he had not in so high a tone *disclaimed all knowledge* of such a work as Bishop Newton's.

TRACTS.—We are permitted by the Treasurer of the Tract Society to publish the following extract of a letter from a missionary in Illinois. It is but one testimony among many of the great good which is continually effected by our Tract Society, and of the demand that exists for increased supplies:

"The Tracts received from the Society of which you are Treasurer, have been distributed among my congregation and the soldiers in Fort Dearborn, and in small parcels sent to my brothers at Peoria and Galena. We are not yet able to contribute to your funds. Auxiliaries to the Tract Society and other benevolent institutions will be formed among us as soon as practicable. In the meantime we must call upon them to give to our necessity. If you have any Tracts to spare, especially such as explain and defend the forms and doctrines of our Church, they may be sent to this section of our country with the certainty of being useful. I will gladly share your donation with Mr. Dyer, of Peoria, and Mr. Tullidge, of Galena, from whom I have received urgent requests for additional supplies of Tracts and Prayer-books. You cannot well imagine how acceptable a few Tracts and Prayer-books are to the Missionary, and how greatly they facilitate his efforts in the common cause of CHRIST and his Church."

No. I. First Lessons in Political Economy, for the Use of Primary and Common Schools. By JOHN MCVICKAR, D. D., Prof. of Pol. Econ., Columbia College, New-York.

THESE Lessons will be found a great acquisition to the schools for which they are intended. They are greatly simplified, and skilfully adapted to the minds of the young. The present number is to be followed by two others, the whole forming a complete treatise on the science.

The Christian's Select Library of Meditation and Practical Religion, from the Old English Writers. Edited by C. S. Henry. Select Works of Bishop Hall. Hartford: Belknap & Hammersley, 1835. 18mo. pp. 238.

THIS work, the design of which must commend itself to the approbation of every person of piety and good sense, may be had in this city, either at the Press or of Swords, Stanford & Co

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INFLUENCE.—Not having read the work, we give the opinion of the Episcopal Recorder.

Messrs. Key and Biddle have published a handsome edition of "Influence, a moral tale, by the author of Miriam."

"The author in her preface deprecates the evils produced by the reading of novels and romances, but thinks that 'moral tales' such as this, may be made the vehicles of religious instruction as well as of amusement. The principles inculcated in 'Influence' are of the best character and tendency, and the work is less liable to objection than works of this character generally are."

ERRATUM.—In the Nova Anglicana of week before last, the force of the last sentence was impaired by the omission of the word "lay." The passage corrected reads thus:

Can those who think a lay re-ordination necessary after an ordination by bishops, complain with much decency of those who think an Episcopal re-ordination necessary after an ordination by Presbyters?

INTELLIGENCE.

BISHOP ONDERDONK'S APPOINTMENTS FOR CONFIRMATION.

First Sunday after Easter, April 26, St. Paul's Church Brooklyn.

BISHOP ONDERDONK proposes commencing his visitations for the ensuing season as follows:—

Thursday, May 7, Bedford, Westchester county: 8, North Salem, Ordination, A. M., Confirmation, P. M.; 9, Somers.

Third Sunday after Easter, May 10, Paterson; Tuesday, 12, Goshen, Orange county; Thursday, 14, Monticello, Consecration A. M., Confirmation P. M.; Saturday, 16, Athens, Greene county.

Fourth Sunday after Easter, May 17, St. Paul's Church, Troy, A. M., Watervliet, P. M.; 18, Cohoes; 19, Waterford; 20, Lansingburgh; 21, Hoosick Falls; 22 Stillwater; 23, Mechanicsville.

Fifth Sunday after Easter, May 24, Milton; 25, West Charlton; 26, Charlton; 27, Schenectady; Ordination A. M., Confirmation P. M.; Ascension-Day, Thursday, 28, Duanesburgh; Saturday 30, Rensselaerville.

Sunday after Ascension, May 31, Oakhill; June 1, Greenville; 2, Cairo; Thursday 4, Windham; Saturday 6, Hobart.

Whitsunday, June 7, Delhi; Whitsun Monday, 8, Walton, Ordination A. M., Confirmation P. M.; Whitsun Tuesday, 9, Unadilla; 10, Gilbertsville, Consecration A. M., Confirmation, P. M.; Festival of St. Barnabas, 11, Do. Ordination; 12, Louisville; 13, Burlington Flats.

Trinity Sunday, June 14, Cooperstown, A. M., Cherry Valley, 5 P. M.

First Sunday after Trinity, June 21, St. Andrew's Church, New-York.

Where ordinations are to take place, the candidates are expected to see that the proper number of Presbyters, two at least, are in attendance.

ON the Sunday next before Easter, April 12th, the Bishop of this Diocese confirmed 46 persons in St. Philip's Church in this city, the Rector and congregation of which are colored persons.

The Right Rev. Bishop Meade and Drs. Henshaw and Johns, the Rev. Mr. Mann, of Alexandria, and other clergymen, having been brought to Richmond with a view of making an appeal to the members of the Church in behalf of the Theological Seminary of Virginia, have officiated frequently to large, interested, and we hope improved auditories. The faithful, earnest and eloquent exhibition of truth, accompanied, as we believe it was, by fervent and believing prayer, will, we are sure, reach the hearts of some. May those who are sensible of its influences cherish them, and may they be sustained by the counsels and supplications of those who know the truth, and have interest at the throne of grace.

We are much pleased to have it in our power to state, that the gentlemen above mentioned have been quite successful in the main object of their visit. About $4000 have been secured in this city for the Theological Seminary. This sum, with $3,600 secured in Norfolk, and $1,200 in Petersburg, together with what we hope will be contributed by the liberality of the church in Fredericksburg, will go far toward accomplishing the object in view, *the endowment of another professorship.*

Southern Churchman.

The meeting of the Virginia Bible Society, pursuant to notice, was held on the 7th of April, in the Monumental Church. The holy and blessed influences of that meeting have, we hope, left a deep impression. There was a sympathy operating on every heart, binding all together in its electric chain of holy love. It was visible in the intense interest displayed on every countenance: in the chastened feeling manifested to each other, especially after the meeting — in the harmonious spirit of the resolutions, with the delighted approbation of all. It was visible in the increased impulse which was given to the cause, and the increasing interest taken in it, and the renewed vigor with which its board resolve to prosecute the work. The day will be remembered in the annals of the society. But, we trust, its impulse will be felt when its events shall have been forgotten.

The regular proceedings of the meeting at length, will be given in another number.

In the meantime, we would observe that the principal resolutions—the re-supply of our own State, and the supply of the whole reading population of the world within the term of twenty years—were discussed with much animation and ability.

The first was presented by Bishop Meade, and urged by him with all that earnestness and solemnity for which he is so remarkable.

The next was presented by the Rev. Mr. Ryland, and sustained by the Rev. Drs. Henshaw and Johns. The two latter gentlemen were the delegates of the American Bible Society, breathing its philanthropic spirit, and uttering its sentiments of universal love to man—love bounded by no limits of states and territories, but free and expansive as the air we breathe, and encompassing every part of the earth's surface. To make even a synopsis of their speeches, would excite an interest only to be disappointed. We hope they will be published. The circulation of the Scriptures in our own country, was advocated as a bond of civil and religious union; for a virtuous people alone are free; Christian morality is the only safeguard of a republic, and Christians are the cementing link which binds the extremes of our country in amity. On this broad and comprehensive ground, all Christians may meet; on these highlands the eye of faith may rest without noticing sectarian differences beneath the feet.

The Rev. Dr. Henshaw presented to the meeting a letter which he had that morning received from the American Bible Society, containing the information that they intend printing the New Testament with raised letters for the blind; of whom there are 6000 in this country. A specimen was given of the manner of printing, by a hymn that was sent thus printed.

Facts were stated, showing that the influence of the Virginia Bible Society is not local, but is regarded as "a city set upon a hill." Already has it given a new impulse to the American Bible Society. And Count Rosenwaldt, of Sweden, has translated the last year's Report and Resolutions of our Society into the language spoken in Sweden, Lapland, Finland, Norway and Denmark, with remarks of his own, and stimulating his countrymen to higher exertion and more vigorous efforts.

The Rev. Francis McFarland, a delegate from the Augusta county Bible Society, and the Rev. Mr. Gurley, presented resolutions and accompanied them with pertinent and interesting addresses.—*Ibid.*

The Virginia Tract Society held its first annual meeting on Tuesday evening. The report was read by the general agent; and resolutions were offered and addresses delivered by the Rev. Messrs. Nelson, Hinton, McFarland, Gurley, Ball, Hendricks, and by Bishop Meade. This society, though but recently organized, has already done much more than its sanguine friends expected. It promises, with its present agent, to be one of the most useful auxiliaries in the cause of benevolence which the present day has devised.—*Ibid.*

CONVENTION OF ILLINOIS.

PURSUANT to public notice, a majority of the Episcopal Clergymen, and lay-delegates from several of the parishes in Illinois, met in a Primary Convention in this town, on Monday last, the 9th instant.

Morning Prayer was read by the Rev. James C. Richmond, Rector of Christ Church, Rushville, and Grace Church, Beardstown; and a Sermon, appropriate to the occasion, was delivered by the Rev. Palmer Dyer, Rector of St. Jude's Church, Peoria.

The Convention was organized by choosing the Rev. Mr. Dyer, Secretary, pro tempore, and subsequently by the election by ballot of the Rev. John Batchelder, of Jacksonville, President, and the Rev. Palmer Dyer, Secretary.

The Convention was unanimous in all its proceedings. A Constitution of the Church in the Diocese of Illinois, together with a body of Canons for its government, was adopted.

The following gentlemen were elected the Standing Committee of the Diocese.

The Rev. John Batchelder, the Rev. Palmer Dyer, Dr. B. Gillett, and Dennis Rockwell.

The Delegates appointed to attend the next General Convention of the Protestant Episcopal Church in the United States, to be held in the city of Philadelphia, on the third Wednesday in August next, are the following:

The Rev. Palmer Dyer, the Rev. John Batchelder, the Rev. James C. Richmond, the Rev. Henry Tullidge, *of the Clergy;* and Dr. Rudolphus Rouse, Nathaniel Chamberlain, and Charles Derrickson, *of the Laity.*

One of the most important measures of the Convention was the adoption of the following resolution:

"*Resolved*, unanimously, that this Convention do hereby appoint the Right Reverend Philander Chase, D. D., a Bishop of the Protestant Episcopal Church in the United States of America, to the Episcopate of Illinois; and that he be, and hereby is, invited to remove into this Diocese, and to assume Episcopal jurisdiction in the same."

The Journal of the Convention will soon be published in a pamphlet form.—*Gospel Messenger.*

Diocese of New-Jersey.—St. Paul's Church, Hoboken. On Thursday last, the Bishop visited for the first time the little Christian flock who have lately organized themselves as St. Paul's Church, Hoboken. In the evening, he preached in the school-room, which they have thus far occupied, but which is now to be exchanged for a room of larger dimensions. There were also present, the Rev. Dr. Barry, Rector of St. Matthew's Church, Jersey City, and the Rev. Mr. Davies, the missionary at Belleville and parts adjacent, under whose auspices the enterprise has thus far proceeded. The Evening Prayer was read by Mr. Davies. An infant was baptized by the Bishop. It is expected that the corner-stone of St. Paul's Church will be laid about the middle of May.—*The Missionary.*

New Building at the Seminary.—We are happy to record that the Trustees of the General Theological Seminary, at their late special meeting, authorized the erection of a new building for the accommodation of the students, at a cost not to exceed thirty-two thousand dollars.—*Ib.*

Theological Seminary of Virginia.—It gives us pleasure to learn from the Southern Churchman, that $3,500 were subscribed for the benefit of this institution during the late association at Norfolk. This is contributed, we believe, for the purpose of endowing a third professorship. The Church in Virginia and Maryland, especially in the former, has contributed most liberally to the establishment of this valuable institution. We hope that our brethren at the South will not stop short until they have made all the provision which its friends consider necessary for the greatest measure of usefulness of which it can be made capable.—*Episcopal Recorder.*

Bishop Ives.—We regret to learn that Bishop Ives has been compelled by ill health to relinquish for a time his Episcopal duties in North-Carolina. He has left home with the hope of obtaining benefit to his health, by a visit to the northern States. He reached this city last week, in company with the Rev. Mr. Freeman, of North-Carolina. Our readers will no doubt cordially join in the many prayers which are offered for the restoration of the Bishop to health and active usefulness in the performance of his important duties.—*Ibid.*

The German Communion in Beardstown.—We copy the following from "the Chronicle," (published at Beardstown, Illinois,) of March 7th.—*Episcopal Recorder.*

"There shall be one fold and one Shepherd."

On Sunday last, March 1st, the Rev. Mr. Richmond, of the Protestant Episcopal Church, administered the Holy Communion to the German emigrants who reside in and near this place. It was a deeply affecting sight. There was the aged father of more than threescore, who had walked ten miles on that cold morning, with his youthful daughter by his side, and neither esteemed it a hardship, might they but receive once more the sacred emblems of the precious body and blood of our adored Redeemer. The old man and the boy, the matron and the maiden, stood side by side, and more than eighty voices mingled in the song of praise, which resounded deep and beautiful in their native tongue and native melody. The Ten Commandments, the Lord's Prayer, the Confession of Sins, the institution of the Holy Ordinance, were listened to with silent reverence. But when in the sermon the minister spoke of their native land, in which he was once also a stranger, of the homes, the schools and the altars which they had left behind, the tears coursed rapidly down their cheeks, and he was fain to leave the theme, and speak of ONE that remains every where and always the same, even CHRIST, the Great Shepherd. Then neither the Reformed, nor the Lutheran, nor the [Roman] Catholic German refused, but gladly received from the hands of an Episcopal minister the holy elements. Oh when shall this example of love be more widely imitated in our land, until

"One song employ all nations, and all cry
Worthy the Lamb, for he was slain for us."

France.—Some interesting accounts of the progress of religious reformation, and the establishment of churches on the basis of such reformation in Nantes, is given in a translation from a French journal for the Boston Observer of last week. M. Calland thus speaks of his mission in company with his coadjutor. "It was on the 15th of December, 1833, that M. Julien Lerousseau and myself received orders to go to Nantes, and lay the foundation of a French Catholic Church." They visited there the conductors of the journals and the civil authorities, and found both favorable to their plans of reform. They procured an ancient church, of which they took possession in June, 1834, and in the meantime travelled "through La Vendee, establishing churches." Of their success in La Vendee an account is promised at another time. On their return to Nantes they published their confession of faith, of which they circulated many thousand copies. The following is the substance.

1st. Reason is to every one the fundamental rule of belief—we substitute for the stationary principle of *infallibility*, the exalting doctrine of human *perfectibility*.

2d. *The characteristic object of the Gospel is not to create mysteries, but to dissipate them.* It is a divine revelation in this sense, that it contains a moral and metaphysical doctrine superior to all others.

3d. The nature of JESUS CHRIST, sadly obscured by priestly imposture, is explained by those unequivocal words of the gospel—"*My Father is greater than I.*" "There is one mediator between GOD and man—*the man* CHRIST JESUS."

4th. Christianity does not consist in the incredible opinions and the impracticable practices of the Romish Church. To serve GOD and love man constitutes the essence of Christianity.

5th. The true *Church* is not merely in Rome and the Pope—it embraces in its bosom all who worship GOD in spirit and in truth, and fulfil faithful toward their brethren the law of charity.

The effect of the public preaching of the reformers is described in the following terms.

Every blow struck at any abuse of the Romish Church made the people leap for joy. Thunders of applause saluted us, at every stone which we tore from that ancient monument of slavery and imposture. "Courage," cried the people, when the preacher descended from the pulpit, "unmask the hypocrites fearlessly, preach us the truth, and we will sustain you unto blood."

Christian Register.

Calendar.

APRIL.

19. EASTER-DAY.
20. Monday in Easter Week.
21. Tuesday in Easter Week.
25. St. Mark.
26. 1st Sunday after Easter.

ACKNOWLEDGMENTS.

PROTESTANT EPISCOPAL TRACT SOCIETY.

THE subscriber, as Treasurer of the Protestant Episcopal Tract Society, gratefully acknowledges the receipt of Eighty Seven Dollars and four Cents, being the collection made in Trinity Church, N. Y., on Sunday the 29th of May, by the Rev. W. Berrian, D. D., Rector. At the same time I received a letter from a Clergyman of Illinois from which the following is an extract.* As the annual collections for this institution is now making, and it is hoped will be made during this month in our City Churches, it is hoped their liberality will enable the Society to answer all such letters cheeringly to the hearts of those advocates of the cause of CHRIST.

THOMAS BROWNING, *Treasurer*,
77 Maiden lane and 134 Christopher-street.

N. B. The two Prize Tracts are just published: the subscribers are invited to call at the Press for their copies.

* See under editorial head.

CHURCH OF THE NATIVITY.

THE subscriber, in behalf of the Committee appointed to receive moneys for the Church of the Nativity, gratefully acknowledges the receipt of the following donations, which, together with some unpaid subscriptions, are sufficient to liquidate the debts of the Church, and have secured to it all its property.

From	A. Whitney,	$20 00
	Thomas Valentine,	5 00
	J. C.	3 00
	Miss Bibby,	1 00
	Wm. M.	20 00
	P. R. Roach,	2 00
	P. Nichols,	5 00
	Peter Bogart,	2 00
	W. O.	2 00
	S. Cambreling, Esq.	5 00
	J. R. Chilton,	1 00
	Friend,	1 00
	Evan Griffith,	5 00
	D. Clarkson,	50 00
	Mr. Tonsey, through the P. E. Press,	5 00
	W. G. Perhine,	1 00
	F. Depeyster,	5 00
	J. Noble, &c., through Rev. Dr. Milnor,	14 00
	L. Holmes, through P. E. Press,	2 00
	Mr. Ebbetts,	2 00
	Anonymous, through Rev. Wm. Jackson,	4 00
	E. W. Laight, Esq.	10 00
	J. F. Randolph, per J. Droor,	25 00
	W. Hockman,	10 00
	Mr. Cowperthwaite,	5 00
	Mrs. Isaac Lawrence, through P. E. Press,	20 00
	"A young Lady of Ascension Church,"	3 00
	Association of Christ Church, per Mr. Sloan,	34 00
	"Three friends to the Church of the Nativity," through P. E. Press	4 00
	J. F., per N. J. Boyd,	10 00
	Mrs. Gage,	5 00
	H. C. De Rham, per Rev. Dr. McVickar,	25 00
	A. Weeks, Esq., through P. E. Press,	5 00
	Mrs. J. Sherwood,	5 00
	J. D. Wolfe, per J. Devoe,	10 00
	Mr. Pritchard,	2 00
	J. C. Cringer,	20 00
	Mrs. Joshua Jones,	25 00
	Mrs. Dr. Pendleton,	28 00
	George Jones, Esq.,	13 00
	Mrs. F. B. Winthroop,	6 00
	Mrs. Prince,	10 00
	E. H. Pendleton, through P. E. Press,	20 00
	Grace Church, through Rev. T. H. Taylor,	39 00
	Augustus Wynkoop,	10 00
	Peter Lorrillard, through Mr. J. Swords,	100 00
	Salmon J. Stuyvesant,	10 00
	Dudley J. Stuyvesant,	25 00
	James Heard, through P. E. Press,	25 00
	H. Otis,	10 00
	J. K. Leroy,	10 00
	J. H. Contoit,	5 00
	W. Neilson, Esq.	10 00
	Rev. Dr. Creighton, per a Member of St. Mark's Church,	7 00
	J. G. Porter,	10 00
	N. J. Boyd,	9 00
	B. McVickar, M. D., through J. Devoe,	5 00
	D. Herdale,	5 00
	J. M. C.	5 00
	D. O. F.	5 00
	Robert Gracie, Esq.	5 00
	Mr. Belcher,	4 00
	Two persons, through Rev. J. F. Schroeder,	4 00
	"One of the Congregation of Ascension Church,"	5 00
	Wm. Cowan, per J. Devoe,	2 00
	Wm. P. Hall, " "	3 00
	"Two Members of St. Stephen's Church," by Mr. Hinton, through P. E. Press,	4 00
	J. Lockman, " "	1 00
	John Van Nostrand,	5 00
	Gabriel Wisner,	5 00
	Benjamin Aymar,	5 00
	John Q. Aymar,	5 00
	Goold Hoyt,	5 00
	Henry Suydam, jun.	5 00
	Mrs. Henry Suydam, jun.	1 00
	James Van Nostrand,	5 00
	Minot C. Morgan,	2 00
	David Augustus Clarkson,	2 00
	J. McVickar,	2 00
	Abraham Schermerhorne,	8 00
	John B. Clark,	5 00
	Anonymous, care of Mr. Swords, through P. E. Press,	50 00
	And other anonymous donations,	86 00
		$909 00

In behalf of the Committee,
W. F. WALKER,
April 15, 1835. 395 Fourth-street, near Avenue D.

LIBRARY OF THE MISSIONARY ASSOCIATION OF THE GENERAL THEOLOGICAL SEMINARY.

THE subscriber, on behalf of the Association, gratefully acknowledges the following valuable donations.

Brown's History of Missions,	2 vols.
Life of Adam Clarke,	3 vols.
Kett's Signs of the Times,	2 vols.
Keith on the Prophecies,	1 vol.
Last days of Bishop Heber,	1 vol.
Secreta Monita Societatis Jesu,	1 vol.
From a Friend to the Missionary Association.	
Also,	
Wesley's Complete Works	10 vols
From John Pintard, Esq.	

BENJAMIN F. SHEPARD, Librarian.

PRESS DEPOSITORY,

46 Lumber-street.

Letters have been received at the N. Y. Prot. Episcopal Press, during the week ending April 15th, from the following persons, viz.

David Baldwin—Silah Barnard—Postmaster, St. Louis—John Grogan—Fort Preble, Me.,—Sydney Babcock—Belknap & Hammersly—Robert Graffan—Bishop Onderdonk—Rev. Chas. Dresser—Rev. Chas. Preston—Rev. C. S. Ives—George Allen—Wm. B. Tuttle—Postmaster, Albany—Charles C. Lathrop—Postmaster, Athens—John C. Pechin—Rev. A. C. Treadway—Nathan Willcox—Jacob B. Morse—Chs. Stimpson, jun.—Rev. Moore Bingham.

Received by the Gen. Prot. Episc. S. S. Union.

E. Platt—Postmaster, Albany—Rev. Samuel Fuller, jun.—Rev. George McElhiney—Rev. George H. Norton—Rev. Wm. Shelton, *with remit.*

PEW TO LET IN ST. PAUL'S CHAPEL.

To be let from May 1st, Pew No. 129, C. St. Paul's Chapel. Apply to the Sexton of the Chapel.

CHURCH ORGANS.

HENRY ERBEN, *Church and Chamber Organ Builder*, No. 96 Centre-street, adjoining the Gas Works, manufactures Organs of every description, on reasonable terms and at short notice. tf.

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* Gulielmus Barlow, tunc Prior Canonicorum Regularium de Bisham Ordinis Augustiniani à Decano et Capilo Assavensi in Episcopum electus anno 1536, Januarii 16; a Thoma Archiepiscopo. Cantuar. die 23d Februarii sequentis confirmatus est.

† Fasti Ecclesiæ Angl. p. 27.

‡ Cranmer's Memorials, p. 37.

§ Verba illa, *Accipe Spiritum Sanctum*, quæ ante prædietam præfationem cum manûs impositione ab ipso consecratore proferuntur, in quibus formam Episcopatûs reponunt scholastici recentiores, toti antiquitati ignota fuerunt; adeo ut vix in ullo Pontificali annos quadringentos attingente reperiantur. De Ant. Eccl. Ritibus, lib. i. cap. 8. Art. 10. p. 330.

Apud Latinos [hæc verba] cœpta sunt usurpari vix ab annis quadringentis: apud Græcos autem et Syros nec est nec unquam fuit illorum usus. Itaque nullâ ratione dici possunt ad Ordinis substantiam pertinere. De Sacr. Ord. part. i. exerc. i. cap. 2. p. 22.

For the Churchman.

Musings for Easter.

The season weareth a smile of hope!
The early blossoms begin to ope,
And spread their charms in a fair array,
While the snowy mantles melt away.
The balmy breath of the southern breeze
Is whisp'ring soft through the budding trees,
And the fragrant air is gently stirr'd,
With the welcome song of the stranger bird,
Who hied away in the winter time,
To his warmer home in a milder clime;
But now returning on weary wing,
Gives joyous note of the coming spring.
Above and below the world is rife
With things of beauty bursting to life!
The new-born blossom in grove and dell,
The butterfly broke from his prison shell—
All, all, a message of gladness tell.
Lo! Nature clad in her vernal bloom,
Awakes from the sleep of her wint'ry tomb!

Yet better hopes to this season cling,
Than the transient joys of an earthly spring.
The Church now hallows that blessed day,
When Jesus took from the grave its sway,
And rent asunder the tyrant's chain,
Which never can bind his form again.
The task is finish'd! the work is done!
The angels have roll'd away the stone,
And open'd wide the sepulchre's door,
Which sin and sorrow can close no more.
So, stricken mourner, no longer weep,
For those who slumber in Christ that sleep;
They only slumber, and will awake,
When the resurrection morn shall break;
To reign with him in those scenes of bliss,
Undreamt of e'en in a world like this.
Tis past, tis finish'd! Lo, Christ hath risen!
And life and light to the earth are given.
Come, see the place where the Lord was laid,
For death is spoil'd by the ransom paid;
Come, join the Church in the swelling song,
Which aisles and arches echo along,
And lift the heart in a joyous strain,
To the Lamb of God for the helpless slain.

And oh! while nature new beauty gains,
As she breaks away from her wint'ry chains,
Let all awake from the sleep of sin,
And the ways of virtue and peace begin;
Let all mount up with their risen Lord,
To brighter joys in his mansion stored,
To changeless hopes in his radiant bowers,
To fragrant blossoms and vernal flowers,
Which, unlike earth's, fade never away,
Nor know the blight of autumn's decay.

March 31st, 1835. B. D. W.

From the London Catholic Miscellany.

THOMAS OF KEMPIS.

The inimitable and pious author of the *Imitation of Christ* was born of parents who, although they possessed not the good things of this world, but earned their bread by the sweat of their brows, were still virtuous and good, and brought up their children in the fear and love of God, practising themselves the precepts which they inculcated to others. His birth happened in 1380 at Kemp, a village situated at no great distance from Cologne; his surname was Hammerlin or little Hammer. At six years of age he was sent to the town of Daventer in West Friesland, and placed at a school, which was under the superintendence of *The Brothers and Sisters of Common Life:* an institution which flourished for two centuries in Holland and Lower Germany, and which was eminently useful in the education of the youth of both sexes. The learned Erasmus owed the first rudiments of his education to this society. Thomas was introduced to the vicar of the principal church in the town, Florentius, who received him with great kindness, furnished him with the books he stood in need of, took him for a time into his own family, and afterward placed him with a charitable and devout matron, who not only gratuitously provided him with food, but performed the same benevolent office to several other children who frequented the same school, and whom she had received into her house. The manner in which these youthful students spent their time, is thus related by Thomas himself. "Much was I delighted with the devout conversation, the irreproachable manners, and the humility of my brethren. I had never seen such piety or charity. Taking no concern in what passed beyond their walls, they remained at home, employed in prayer and study, or in copying out useful books, and sanctifying this occupation by short but frequent ejaculations of devotion. They appeared to have but one heart and one soul. Their dress was homely; their diet spare; their obedience to their superiors without reserve; their prayer continual. By degrees this uniform tenor of their blameless unpretending lives gained them general good-will; and they became universally respected as true disciples of Christ, and true lovers of their neighbor." (*De discipulis Florentii*, ch. i.) His favorite employment was to copy useful books, and to this occupation he sedulously attended during the greatest part of a long life: practice made him a most accurate and beautiful copyist; this, some of the works of his pen, which are still in existence, a large Latin Bible, and extracts from the writings of St. Bernard, sufficiently demonstrate. That which he so much esteemed himself, he earnestly recommended to others, and in his sermon *Christus scribit in terra*, he thus emphatically expresses himself; "To transcribe works which Jesus Christ loves, by which the knowledge of him is diffused, his precepts taught and the practice of them inculcated, is a most useful employment. If *he* shall not lose his reward who gives a cup of cold water to his thirsty neighbors, what will not be the reward of those, who, by putting good works into the hands of their neighbors, open to them the fountains of eternal life. Blessed are the hands of such transcribers! Which of the writings of our ancestors would now be remembered, if there had been no pious hand to transcribe them?" After due reflection and much consultation with his patron Florentius, he determined at nineteen years of age to enter into the order of St. Augustine. Taking with him, therefore, a letter from Florentius, in which his piety and virtue, with his qualifications for the life of a religious were highly extolled, he set off for Mount St. Agnes, a monastery of Augustinian canons which had been recently established on the banks of the Vecht, near the town of Zold, and of which his elder brother was at that time prior. The meeting of the two pious brothers was affectionate, and they each devoutly expressed their feelings in the words of the Psalmist: "Oh, how good and joyful it is for brothers to dwell together in unity!" After passing five years in the noviceship, Thomas of Kempis made his religious vows. From the time of his first entering the monastery until the day of his death, he progressively advanced in the science of the saints, setting an example to all his brethren in humility, docility and obedience. An interesting account of his progress in spirituality appears to be given of himself in the sixteenth and seventeenth chapters of the *Soliloquy of the Soul.* From the Imitation of Christ it appears that he had frequently before his eyes the abuse of human learning, and was too often obliged to see that it was attended with the worst consequences. On the same supposition, it also appears, that he was sometimes a subject of slander and obloquy; the third book of the Imitation abounds with passages in which the bitterness of such a trial is feelingly acknowledged, and the sufferer beautifully exhorted to bear it silently and patiently. By degrees his reputation for virtue and piety got abroad. Many persons in the neighborhood of the monastery wished to place themselves under his spiritual direction. But he avoided their visits as much as was in his power. At the first moment that Christian civility allowed, he took leave of company, saying that "he must leave them, as one was waiting for him in his cell:" what passed between him and the visitant of his cell, he himself has described as far as language can describe it, in the 21st chapter of the third book of the Imitation. Every such hour was dearer to him than the last: "I have sought for rest every where," he often said toward the close of his life, "but I found it nowhere except in a little corner, with a little book." He was at different times promoted to the offices of *bursar, master of the novices* and *sub prior.* After a long life spent in retirement and in preparing himself for a happy immortality, and in practising the counsels he so feelingly throughout his works prescribed to others, he expired in the 92d year of his age, on the 25th of July, 1471. In his stature he was scarcely of a middling height, but he was well proportioned, and had a remarkably quick eye. His body was discovered in 1572. He was the author of several works, all written with a degree of religious simplicity, and in strains of such ardent piety, that they have seldom been surpassed; among these are his *Sermons*, mostly addressed to novices; *The Soliloquy of the Soul;* Lives of his *Gerard de Groote; of Florentius and his Disciples; Of the Three Tabernacles;* and *Of True Compunction;* but the work which will perpetuate his name to the latest posterity, is, *The Imitation of Christ;* a work which has deservedly maintained its reputation through the long lapse of several centuries, and has been equally praised by men of learning, of science, and of religion. "*The Imitation*," says the celebrated Leibnitz, "is one of the most excellent treatises that have been composed. Happy is he who puts its contents into practice, and is not satisfied with merely admiring them;" (*Lettres*, p. 77;) and Fontenelle, in his *Eloge de Corneille*, even ventures to say, "It is the finest work that hath proceeded from the pen of man, the gospels being of divine original." It has been translated into most of the living languages. In English we have several Catholic translations, of these the most modern is that of Dr. Challoner. The Protestants of the Established Church have it also in an English dress by Dr. Stanhope; and John Wesley translated or rather abridged it, for the use of the members of his connexion. It is said that an Emperor of Morocco kept it in his library, held it in great esteem, and frequently perused it. The first printed edition of this work is in Latin, and bears the date of 1492. It is in black letter. The French have a translation nearly coeval with this date. The Elzevir edition published at Leyden without date, has become very rare, and consequently fetches a high price. A controversy arose in France, upward of a century since, between the Benedictines of St. Maur and the canons regular of Genevieve. The former strenuously denied that Thomas was the author of *The Imitation*, and attributed it to Dom Gersen, a learned and pious monk of their own order. The canons as warmly defended the claims of their confrere. Much was written in support of the two opinions, but it appears to us that very little was brought forward which tended to invalidate the decision of former ages, which was decidedly for Thomas. The chief argument of the monks was the alleged inequality between this and his other works. Such a proof is not conclusive with us. How unequal are the writings of the most favorite authors of the present day. The learned Alban Butler would never allow that this supposed argument was founded in truth; and referred the skeptic to the work entitled *Of the Three Tabernacles*, which he considered as fully equal to the *Imitation.—Cath. Herald.*

From the Presbyterian.

THE CREED OF THE HEART.

JOHN WICLIF,

The Father of the English Reformation, was born A. D. 1324, died A. D. 1384. The following citations from his works will prove the creed of his heart. "He that followeth Christ, being justified by his righteousness, shall be saved by his offering." "Except a Christian be united to Christ by grace, he hath not Christ the Saviour." "If God will give me a teachable heart, a persevering constancy and charity toward Christ, toward his Church, and toward the members of the devil, who tear the Church of Christ, so that I may rebuke them out of pure charity, how glorious a cause shall I have to die for!"

John Huss,

Rector of the University of Prague, in Bohemia, was martyred at Constance, A. D. 1415. In a letter which has been preserved, he addresses his Divine Lord in the following terms, anticipating his sufferings: "O most merciful Christ, draw us weak creatures after thee; for except thou draw us, we are not able to follow thee. Give us a strong spirit, that it may be ready, and that it may be willing: and although the flesh be feeble, yet let thy grace go before us, go with us, and follow us; for we can do nothing, and much less enter into the death for thy sake."

MARTIN LUTHER,

The great German Reformer, died in peace, A. D. 1546. The principal doctrine of Luther's theology was, free justification by faith in the obedience and sacrifice of Christ. Perceiving his last moments approaching, he breathed forth an edifying prayer, of which the following is a part:—"My heavenly Father, who art the God and Father of our Lord Jesus Christ, thou God of all consolation, I give thee thanks that thou hast revealed to me the Lord Jesus Christ, in whom I have believed, whom I have professed, whom I have loved, whom I have preached, whom the Bishop of Rome and all the impious crowd persecute and put to an open shame. I beseech thee, my Lord Jesus Christ, receive my poor soul. O my heavenly Father, although I leave this life, although I am now to lay down this body, yet I assuredly know that I shall live with thee for ever, and that none shall pluck me out of thy hands."

JOHN CALVIN,

The French Reformer, is commended, even by his enemies, as "a man on whom God had conferred the most eminent talents," and as exhibiting in his life a rare example of holiness. He was regarded throughout Europe as the chief of the Reformers, after the death of Luther. He died A. D. 1564, at Geneva. The following is an extract from his will:—"I give thanks to God, that taking pity on me, he hath delivered me out of the deep darkness of idolatry into which I was plunged, and hath brought me into the light of his Gospel, and made me a partaker of the doctrine of salvation, of which I was most unworthy. And he hath not only greatly and graciously borne with my faults and sins, for which I deserve to be rejected of him, and cast out, but hath treated me with such meekness and mildness, that he hath vouchsafed to use my labors in preaching the truth of his Gospel. And I witness and declare, that I intend to pass the remainder of my life in the same faith and religion which he hath delivered to me by his Gospel; and not to seek any other aid or refuge for salvation than his free adoption, in which alone salvation resteth. And with my whole heart I embrace the mercy which he hath used toward me for Jesus Christ's sake; recompensing my faults with the merits of his death and passion; that satisfaction might be made, by this means, for all my sins and crimes, and the remembrance of them be blotted out. I witness also and declare, that I humbly beg of him that, being washed and cleansed in the blood of that highest Redeemer, shed for the sins of mankind, I may stand at his judgment-seat under the image of my Redeemer."

ARCHBISHOP CRANMER,

Martyred A. D. 1556. The following is part of a letter which he wrote while in prison, to a pious lady:—"The true Comforter in all distresses is only God, through his Son Jesus Christ; and whosoever hath him hath company enough, if he were in a wilderness all alone; and he that hath twenty thousand in his company, if God be absent, is in a miserable wilderness and desolation. In him is all comfort, and without him is none; therefore, I beseech you, seek your dwelling there, where you may truly and rightly serve God, and dwell in him, and have him ever dwelling in you. And the Lord send his Holy Spirit to lead and guide you wheresoever you go, and all that be godly will say, Amen."

JAMES USHER,

Archbishop of the Irish Church, died A. D. 1655. Addressing Dr. Barnard, he said, "Look you be not found in the outward court, but a worshipper in the temple before the altar, for Christ will measure all those that profess his name, and that call themselves his people; and the outward worshippers he will leave out to be trodden down by the Gentiles. The outward court is the formal Christian, whose religion is in performing the outward duties of Christianity, without having an inward life and power of faith uniting him to Christ; and these God will leave to be trodden down, and swept away by the Gentiles; but the worshippers within the temple, and before the altar, are those who do indeed worship God in spirit and in truth; whose souls are made his temple, and he is honored and adored in the most inward thoughts of their hearts, and they sacrifice their lusts and vile affections, yea, and their own wills to him; and these God will hide in the hollow of his hand, and under the shadow of his wings."

SECKER,

Archbishop of Canterbury, was brought up a Dissenter. He died A. D. 1768. In his first charge to the clergy of his diocese, he exhorted them in the following terms:—"You must be assiduous in teaching the principles not only of virtue and natural religion, but of the Gospel; and of the Gospel, not as almost explained away by modern refiners, but as the truth is in Jesus. You must set forth the original corruption of our nature; our redemption according to God's eternal purpose in Christ, by the sacrifice of the cross; our sanctification by the influences of the Divine Spirit, the insufficiency of our own good works, and the efficacy of faith unto salvation." In his last charge, two years before his death, he urges his clergy, with much seriousness, "Set before your people," says he, "the lamentable condition of fallen man, the numerous actual sins by which they have made it worse, and the redemption wrought out for them by Jesus Christ, the nature and importance of true faith in him, and their absolute need of the grace of the Divine Spirit in order to obey his precepts."

From the Lutheran Observer.

HISTORY OF THE EVANGELICAL LUTHERAN CHURCH IN NORTH AMERICA.

Previous to the year 1748, the Lutheran Church was continually overflowed with the numerous German emigrants who came to this country every year. The small number of ministers who had been regularly called and set apart to the work in this country was entirely insufficient to supply the spiritual wants of so fast increasing population. In reading "the Pennsylvania accounts" of the labors and toils of the first preachers in this country, we find them to have been extraordinary indeed. And among all these laborers in this vineyard of the Lord, none appears to have been more active and abundant in sufferings, and toils, and patience, than pastor H. M. Muehlenberg, *the father of the American Lutheran Church.*

Father Muehlenberg had about this time paid several visits to the people of Lancaster and York; and his sermons and other ministerial labors excited quite a new spirit among them. With tears they bewailed their destitute and almost lost condition, and desired that the word and ordinances of God might be regularly administered among them. And accordingly about the middle of May, 1748, the Rev. Messrs. Handschuh and Schaum left Philadelphia; the former to take charge of the congregation in Lancaster, and the latter of the one in York. After arriving safely at these their stations, they commenced and prosecuted their ministerial labors with much zeal and earnestness.

It was soon afterward, (viz. August 14th, 1748,) that the first Lutheran Synod ever held in America, convened in Philadelphia. The ministers who attended it, were Rev. Muehlenberg and Brunnholtz, Provost Saudin of the Swedish Church, pastors Hartwick, Handschuh of Lancaster, and J. N. Kurtz, with their several lay-delegates. Rev. Schaum, of York, was absent, inasmuch as he did not receive timely notice of the meeting of the Synod. On this occasion the General Lutheran St. Michael's Church of Philadelphia was consecrated, and Rev. J. N. Kurtz solemnly ordained to the holy office of the ministry.

During this year the congregation in Reading made application to the Ministerium for a preacher: and accordingly Rev. John A. Weygand was sent in the fall to preach for them, and instruct their youth, until it might be ascertained whether a congregation could be formed and a regular minister stationed among them.

In the year 1749 there was a conference held in Lancaster, at which five ministers were present; viz. Rev. Muehlenberg, Brunnholtz, Handschuh, Kurtz, and Schaum, with the lay-delegates of their congregations.

On the 12th of May 1751 there was another conference held in Philadelphia, at which were present Rev. Messrs. Muehlenberg, Brunnholtz, Handschuh, Hartwick, Kurtz, Weygand, and Schrenck. It is said that during time of preaching on this occasion the church was always crowded to overflowing.

On the 12th of December of this year two additional laborers for the American vineyard arrived in Philadelphia from Europe, viz. Rev. Heinzelman, and H. Schulze. The former of these gentlemen became the assistant of Rev. Brunnholtz, in Philadelphia, and the latter an assistant of pastor Muehlenberg, who at this time also preached every two weeks in New-Goschenhoppen.

There was a small congregation in New-York, consisting chiefly of emigrants from the Netherlands, and being destitute and greatly scattered, they made application to pastor Muehlenberg that *he* should visit, collect and organize them. He accordingly travelled to New-York, and labored among them with great zeal and energy from the 18th of May until the 26th of August 1751. During the next year the Rev. Weygand labored for a short time among this people, and forwarded the work of the Lord considerably among them.

The number of Lutherans and their descendants in America had at this time already increased to something like 60,000; and we may easily imagine how poorly such a small number of ministers could supply their spiritual wants. The number of congregations had increased to something like 50, and though our ministers served them with the greatest faithfulness and zeal, still their number was too small.

The toils and labors of these servants of the Lord, up to the year 1752, were unusually blessed by the Divine Master.

From the Foreign Quarterly Review for December.

POLITICAL STATE OF PRUSSIA.

Out of these materials, the modern kingdom of Prussia—that wonderful machine of state-craft, as a mere machine the most remarkable in existence, on the model of which most European governments are gradually proceeding to reform themselves—was framed by the unwearied energies of one man. Frederic's first principle, which he followed even to erroneous results, was to do every thing by the simplest, cheapest, and most compendious method. The end of government—the happiness of the people, but prescribed and regulated happiness—was kept in view with steady, unremitting rectitude. All separate authorities, corporate or individual, which might interpose between the royal person and his subjects, lost one by one their weight and authority, and he became the central mover of every thing. The nobles became still more impoverished and dependent than before; their substance was wasted in the expenses of an ill-paid military service, while the laws which forbade the disposal of their lands to rotuiriers, still propagated from one generation to another their needy multitude. The clergy, gradually more and more discountenanced while ostensibly protected, lost their independent provisions whether enjoyed by Protestant or Catholic, and became pensioned servants to perform a state duty, less for the love of God than for the peace of the people and the security of the king. All the independent authorities, which in ill-governed countries are apt to arise out of the body of the administration, disappeared before a king who was his own minister, and succeeded more nearly in realizing the daring idea of universal surveillance than any other monarch has ever done. The brief forms, quick execution, and unhesitating obedience of the camp, were transferred by degrees into every department of the state; and its presiding spirit devoted himself wholly and without the slightest remission of his vigilance to the performance of his own part. "Si l'on veut que le gouvernement monarchique l'emporte sur le républicain," says he, in his *Essai sur les Formes du Gouvernement*, "l'arrêt du souverain est prononcé: il doit être actif et intègre." And to this self-imposed obligation he adhered as an inflexible law. Such an artificial instrument as a government of this nature can hardly continue long in action, unless its general operation is for the immediate benefit of the subject. Accordingly, the system of Frederic was to do all *for* the people, nothing *by* the people; and, while not a single shred of the capricious political liberty of the middle ages was left, civil freedom was secured and extended to a higher degree than before. Mind as well as person was freed from the restrictions of centuries. All the vexatious small persecutions which the zeal of the clergy, and the jealous pride of corporate bodies, had exercised against individuals, (in Prussia, in the days of her Lutheran orthodoxy, such occurrences as the former were by no means rare,) were put a stop to. The liberty of the press was widely extended, although by no means so far as some modern panegyrists of Frederic seem to suppose. Every complaint was attended to; and heavy as taxation undoubtedly was, (although less so than in later times,) yet little room was left for the complaint, where the most rigid economy was applied to every department of the State. A very prominent feature in Frederic's system, which indicated clearly his principles of paternal government, was the encouragement given to agriculture by bounties, by largesses in seasons of public calamity, and by the plantation of colonies in waste land. Many of these enterprises were conducted on most mistaken principles: much was done at great expense by the State, which would have been much better and cheaper done by subjects; and many instances of particular munificence were in fact impositions on the many for the benefit of the few. It is only when contrasted with the financial anarchy prevailing in his time in most European countries, the rapacity of farmers, the ill-filled treasuries and oppressed peasantry, that this part of Frederic's labors stands out in eminent relief.

When the system was fully established—when all authority, ministerial, municipal, and religious, was fully subjected to the central power—when throughout his wide dominions no step could be taken for the public service, or even by individual industry without the cognizance of omnipresent authority—then Frederic's great idea might be said to be complete; and although he to the end of his life continued to superintend his machine in person, it was fit to work without any assistance from the personal character of the monarch. The sovereigns of neighboring States were not long in perceiving the substantial advantages of his institutions. From his time, the form and etiquette which hedged in royalty,—the relics of the grotesque splendor of the middle ages, gradually wore away in the northern continental courts, and were exchanged for the simple but terrible array of a camp. * * *

The French Revolution, by leaving to princes no safety but in the sword, increased the tendency toward this species of centralization: although the catastrophe of Prussia, after the battle of Jena, proved at the same time how weak it is against the attack of a foreign enemy, who, by striking one decisive blow at the centre of the machine, can paralyze all its distant and subordinate parts. Finally, the years which have passed since the fall of Napoleon have been spent in consolidating and strengthening these new fabrics of temperate despotism. Every thing has gradually been made, like the processes in manufactures, simpler, cheaper, and more expeditious. Forms and delays of every sort are slowly disappearing, even, as far as possible, in the last strongholds of the law. Formerly Englishmen, and even Frenchmen, used to turn into ridicule the antiquated ceremony of the German courts; now, our own is almost the only European palace which maintains the ceremonial of past times, and citizen-kings in outward deportment rule from Petersburgh to Naples. The landed aristocracy are melting away in most countries under the pressure of low prices and political insignificance, and their place is supplied by the Bureaucratie. Compulsory enrolment, which first began in Prussia, has superseded voluntary recruiting in all great armies but our own: the children of whole kingdoms are marshalled moreover, like an army, for the purpose of compulsory education, and taught by the State, whose soldiers they are, from their birth. Constitutional forms, eagerly desired only twenty years since, praised and even promised by kings and ministers, are losing importance in the public mind of most countries; as reformers begin to despair of fixing the universal medium, once so confidently hoped for, between despotism and democracy. In those regions in which such constitutions exist, they seem to continue only by sufferance, in presence of the great fourth estate of the standing army, which at once protects and overawes them. All is equalizing; but it is the equality of civil, not of political freedom, which is now spreading itself over the central regions of Europe. Perhaps those who anticipate the triumph of republicanism are less correct in their views, at least for a time, than those who imagine that the recent struggles to establish free governments in the west—the struggles of democratic aspirations in countries where democratic principle is extinct—will probably end, and that speedily, in producing this more compendious constitution; and few cool reasoners will doubt that institutions such as those of Prussia would cause greater immediate benefit to a country like Spain, than an English government of ten-pound householders. The chambers in France—the noblesse in Russia and Hungary—are perhaps the only bodies which now oppose a feeble resistance to the spread of the military monarchy—the *euthanasia* of all the old continental constitutions; possibly of our own.

REFORMATION OF SUNDAY SCHOOLS.

Too much has been expected of Sunday schools. Men seemed to think that through them lay the royal road of religious learning and of spiritual influence. Parents, relying in their efficiency, have forgotten that to *them* the Apostle addressed the precept, "bring them up in the nurture and admonition of the Lord." Pastors, tempted to lean too much on their efficient aid, have thought that to them the education of the children of their charge in religious knowledge might with safety be intrusted. The noise of the machinery has been accepted as evidence of the efficiency of the work. The pastoral influence in the Sunday school has declined with the pastoral interest. Till in some cases the nature and extent of the Rector's prerogative have been gravely discussed in the teachers' meeting, and in more than one expressly and decidedly denied.

It is time to return now to first principles. The minister is responsible to the Church and God for the religious learning of the children of his parish. Where there is responsibility, simple justice teaches there should also be authority. The Sunday school is a device of excellent aims and capabilities to bring lay-influence and effort in aid of pastoral duty. Kept in its place, its operation is most beneficial. It applies to this most difficult and most eventful duty the great principle of the division of labor. It multiplies the hands that follow the direction of the parochial head. It enlists the zeal and self-devotion of the young. It provides an exercise for the prudence and experience of the more matured. It binds the whole household together in bonds most intimate and endearing, and so it binds them all to him who is set over them in the Lord; that so his guidance, his activity, his influence, his example may be seen and felt and followed throughout—in bonds that shall outlast life, and endure for ever in heaven. Let the Christian pastor diligently maintain this intimate relation to his Sunday school. Let him claim and exercise the entire control in all departments, and in every case. Let him with kindness and gentleness, but with unalterable firmness, define and declare the office of the teacher, as his assistant, not his substitute. Let him give direction, impulse, tone, character, efficiency to all its exercises, and to all its issues. His presence will animate, his example will direct, his prayers will console and strengthen his fellow-helpers in the Gospel, for their work and labor of love. The confidence of parents will be secured. The respect of strangers will be conciliated. The hearts of children will be won. It will cost him much labor and much self-sacrifice. But to what else is he called but to "endure hardships?" And the reward, in present enjoyment and in future satisfaction, is abundant over-payment of it all.—*The Missionary.*

OBLIGATION OF PARENTS

To concur with the Church in the Education of the Young.

"To train," or "nurture" a child from infancy on any particular set of principles or for a particular end, implies regular, patient cultivation; it supposes that the great object will always be pre-eminently in view, and that every thing in the education and associations of the child shall be favorable to the design. So will it be in training children for heaven. The example of the parent, manifesting the holy and happy influence of his piety in all his domestic intercourse; the uniformity of his religious conduct, impressing the child from his earliest observation with the assurance that godliness is the supreme duty of life; the punctual observance of the ordinances of the Church of Christ; the maintenance of family worship; the regular perusal and explanation of the Scripture; the constant exhibition of the necessity of regeneration by the Holy Spirit, of the plan of salvation through the atonement of Jesus Christ, and of the importance of seeking the divine blessing in the use of sacred truth as a means of converting and sanctifying the heart; the constitution of the Church as the depository of the Gospel and its ordinances; by these and similar methods of "discipline and instruction," Eph. vi. 4, will the faithful parent fulfil his obligations. They will be conducted with all the affection and anxiety of the Christian parent, actuated by the desire of glorifying God and seeing the salvation of his child. They will be accompanied with secret and fervent supplication for the blessing of Heaven to make his efforts effectual.

In the discharge of these personal duties the assistance of the Church will be sought. Her ministry and her institutions afford facilities for advice, control, instruction, and devotion. In receiving the sacrament of baptism the child has been admitted into the visible Church, and received as a sign and seal of the covenant of grace. The parents are, on that occasion, exhorted, and in most cases, make express stipulations to teach the child to read the Scriptures, and to instruct it in the principles of religion, to pray with and for it, to set an example of piety and godliness before it, and by all the means of God's appointment to bring it up in the nurture and admonition of the Lord. They are, thenceforward, unless suspended or removed by ecclesiastical judgment, members of the Church, responsible to its authority, and subject to its guardianship. How far the Church is faithful to this sacred charge it is not within our present purpose to inquire. But Christian parents must be reminded that they stand pledged, by their voluntary act, to the Church and to God, for the full and faithful performance of these solemn engagements. All that is binding on them by the ties of nature, and by the word of God, is thus strengthened by their own assumption. These duties are imperative and unalienable; but both parent and child, as members of the Church, have also claims on its care.

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